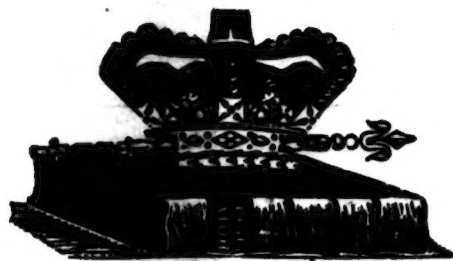


JOHN



BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

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LONDON and COUNTY BANKING COMPANY (Limited).

Established in 1824, and registered in 1886 under the Companies Act, 1862 to 1875.

Capital £4,000,000, in 100,000 shares of £40 each.

REPORT adopted at the GENERAL MEETING the 4th February, 1892.

WILLIAM MCKEWN, Esq., in the Chair.

The Directors, in submitting to the Proprietors the Balance-sheet for the Half-Year ending 31st December last, have to report that, after paying interest to customers and all charges, making provision for bad and doubtful debts, and allowing £50,000 for the rebate on bills not due, the net profit amount to £217,250 10s. 7d. This sum, added to £25,220 10s. 7d., the balance brought forward from last account, produces a total of £242,470 10s. 7d.

The Directors recommend the payment of a dividend of 11 per cent. for the half-year, which will amount to £266,717 10s. 7d. This will leave a balance of £21,752 10s. 7d. to be carried forward to profit and loss new account. The present dividend, added to that paid to 30th June, makes 22 per cent. for the year 1891.

The Directors retiring by rotation are William Egerton Hubbard, Esq., Norman George Lamson, Esq., and James Duncan Thomas, Esq., who, being eligible, offer themselves for re-election.

The Directors much regret having to report the death of Mr. Richard Hinds Swaine, one of the auditors.

The dividend, £242,470 10s. 7d., free of income tax, will be payable at the Head Office, or at any of the branches, on or after Thursday, 15th February.

BALANCE SHEET of the LONDON and COUNTY BANKING COMPANY (Limited), 31st December, 1891:—

By Capital subscribed £4,000,000. Paid up ..	£2,000,000 0 0	
Reserve Fund	1,000,000 0 0	
Due by the Bank on Current Accounts, on Deposits Accounts, with interest accrued, Circular Notes, &c. ..	34,781,906 10 10	
Liabilities on Acceptances, covered by Cash or Securities of Bankers' Guarantees ..	2,710,074 2 5	
Rebate on Bills not due carried to next account	50,000 7 7	
Profit and Loss Balance brought from last Account	£24,220 10 7	
New Profit for the Half-Year, after making provision for Bad and Doubtful Debts	217,250 10 7	
Total	£4,000,000 0 0	

N.B.—The Baring Guarantee of £750,000 is not included in the above Liabilities.

On By Cash at the Head Office and Branches, and with Bank of England	£4,502,822 14 3	
Loans at Call and at Notice, covered by Securities	2,365,302 2 6	
Total	£6,868,124 16 9	
Investments, viz.: Consols, (3½ per Cent.) registered and in Certificates, and New 2½ per Cent., (55,000,000 10s. 11d.) Canada 4 per Cent. Bonds, Egyptian 3 per Cent. Bonds, and Turkish 4 per Cent. Bonds guaranteed by the British Government	4,427,614 0 7	
India Government Stock and Debentures, and India Government Guaranteed Railway Debentures and Stock Metropolitan and other Corporation Stocks, Debenture Bonds, English Railway Debenture Stock, and Colonial Bonds	906,127 2 0	
Other Securities	1,194,881 0 2	
Discounted Bills Current ..	11,547,328 4 3	
Advances to Customers at the Head Office and Branches ..	9,444,000 10 3	
Total	£20,903,951 14 6	
Liabilities of Customers for Drafts accepted by the Bank (see per consols)	2,710,074 2 5	
Freehold Premises in Lombard Street and Bishopsgate, Freehold and Leasehold Property at the Branches, with Fixtures and Fittings	470,815 14 3	
Total	£24,084,839 10 10	

LONDON and COUNTY BANKING COMPANY (Limited).

PROFIT AND LOSS ACCOUNT.

Dr. To Interest paid to Customers	£ 90,976 14 1
Salaries and all other Expenses at Head Office and Branches, including Income Tax on Profits and Salaries	314,004 12 3
Rebate on Bills not due, carried to New Account	50,000 7 7
Dividend 11 per Cent. for the Half-Year	220,000 0 0
Balance carried forward	£1,450 16 0
Total	£405,430 9 11

Cr. By Balance brought forward from last Account	£34,220 10 7
Gross Profit for the Half-Year, after making provision for Bad and Doubtful Debts, and including Rebate, £50,000 7d., brought from 30th June last	574,918 4 6
Total	£409,138 9 11

Examined and audited by us—
(Signed) W. A. JONES, NORMAN G. LAMPSON, W. MCKEWN, W. HOWARD, J. A. GRAY, J. B. JAMES, J. B. GRAY, Chief Accountant.
London and County Banking Company (Limited),
15th January, 1892.

I have examined the foregoing Balance-sheet and Profit and Loss Account, have verified the Cash Balance at the Bank of England, the Stocks there registered, and the other investments of the Bank. I have also examined the several Books and Vouchers showing the Cash Balance, Bills, and other Amounts set forth, the whole of which are correctly stated; and I am of opinion this Balance-sheet and Profit and Loss Account are full and fair, properly drawn up, and exhibit a true and correct view of the Company's affairs as shown by the books of the Company.

(Signed) HENRY GUNN, Auditor.
31st January, 1892.
* Mr. Swaine, one of the Auditors, died on the 4th of January, and Mr. Norman, the other Auditor is absent from illness.

LONDON and COUNTY BANKING COMPANY (Limited).

NOTICE IS HEREBY GIVEN, that a DIVIDEND on the Capital of the Company, at the rate of 11 per cent. for the Half-Year ending 31st December 1891, will be PAYABLE to the Proprietors, either at the Head Office, 21, Lombard Street, or at any of the Company's Branches, on or after MONDAY, the 15th instant.

By order of the Board,
W. HOWARD, J. A. GRAY, J. B. JAMES, Joint General Managers.
21, Lombard Street, 5th February, 1892.

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COURT THEATRE.

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AVENUE THEATRE.

This Evening, at 8.30, JUDAS. Mr. G. H. Vandervell, Mr. Sam Mathew, and Miss Olga Brandon.

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This Evening, at 8.15, THE TIMES. Mr. Edward Terry and Miss Fanny Brough.

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COMEDY THEATRE.

This Evening, at 8, THE GREY MAZE. Mr. Chas. W. Hawtrey, Miss Annie Irish, &c. At 8.30, A BREEZY MORNING.

VAUDEVILLE THEATRE.

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SAVOY THEATRE.

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TOOLE'S THEATRE.

This Evening, at 8.30, MISS DECIMA. Miss Florence St. John, Mr. Frank H. Cull, and Mr. David James.

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JOHN BULL.

LONDON, FEBRUARY 6.

LORD SALISBURY'S SPEECH.

Lord SALISBURY's speech at Exeter has disappointed the anticipations of those who looked for fresh declarations of policy on the eve of the opening of the Session. Lord SALISBURY had little that was absolutely fresh to say in his allusions to current controversies of politics, and his speech was, in fact, more interesting from the light it threw upon the personal opinions of the PRIME MINISTER than from any information it afforded as to the policy of the Government. On what it is the fashion to style the rural question Lord SALISBURY spoke with his usual strong common-sense. His remarks are chiefly to be commended to the considerations of his own colleagues in the Ministry, for it is, unhappily, clear that Lord SALISBURY's sound judgment is not displayed in the democratic legislation of the Cabinet over which he presides. At the present time there is an agitation to which Conservative Ministers appear disposed to yield for improving the condition of the agricultural population by legislative means, and by a more generous administration of the Poor Law. Lord SALISBURY opportunely calls attention to the evil condition of things and to the rural misery for which the lavish expenditure under the old Poor Law was responsible. There is no question that, as Lord SALISBURY says, no man, and no class of men, ever rise to any permanent improvement in their condition of body or mind except by relying upon their own personal efforts. These remarks of the PRIME MINISTER's have an obvious application to an entire class of schemes that are being brought forward for the presumed benefit of the poorer classes of the community. It is clear, for instance, that Mr. CHAMBERLAIN's plan for a system of State Pensions is of a singularly dangerous character. Everyone admits that if the working classes can be induced by their own energy and industry to provide for their old age it would be an admirable thing. But when you once admit the principle, as Mr. CHAMBERLAIN does, of subsidising thrift out of the rates or taxes, a very perilous precedent is established. Mr. CHAMBERLAIN only asks for a small amount of State aid at the present time, but it is quite certain that a much larger contribution from the State would speedily be called for on the obvious plea that it is impossible for a man on five shillings a week, or a woman on three shillings a week, to keep body and soul together. We entirely agree with Lord SALISBURY that a scheme of Old Age Pensions, so long as it facilitates thrift will confer unmixed benefit. But if it goes, as Mr. JOSEPH CHAMBERLAIN's scheme does, beyond that line, and consists in presents of public money, it will run great risks of doing the mischief which always attends similar legislation.

Lord SALISBURY derides the Radical contention that the institution of parish councils will confer any appreciable benefit upon the agricultural labourer. But it is tolerably clear that if the parish councils are to receive the power of dealing with other people's property with which the Radical party proposes to invest them, they would seriously injure the rest of the community. Lord SALISBURY does not appear to recognise that the district councils which his Government propose to establish are open to the same objections which he adduces against parish councils. He admits, however, that the establishment of similar bodies will have the effect of raising the rates. The ratepayers will probably hold that this is an unanswerable argument against them.

Of another remedy that Mr. CHAMBERLAIN proposes, and that the Government has adopted, for the improvement of the condition of the agricultural labourer, the creation of small

holdings, Lord SALISBURY speaks in a tone that sufficiently reveals his own profound incredulity as to its usefulness or efficacy. He points out that he is all in favour of small holdings because the existence of what Lord BEACONSFIELD termed a territorial democracy forms the strongest bulwark against revolutionary change and the soundest support for Conservative feeling and institutions. In this view all Conservatives will concur. But few Conservatives will be found to admit that when the small owners by the operation of economic laws have been crushed out of existence, when it has been proved to demonstration that, except under exceptional conditions, the owner of a small holding cannot live and thrive, it is the merest folly to endeavour, by means of subsidies from the State at the expense of the ratepayers, to endeavour to set up an artificial class of peasant-proprietors. If Lord SALISBURY is anxious to create a territorial democracy, he must make farming in England on a small scale lucrative by measures of Protection for the benefit of the agricultural interest.

The Irish question has been so thoroughly threshed out that Lord SALISBURY had but little to add to the considerations which he has already urged with so much force and eloquence on public attention. He once more effectively vindicated the right, and demonstrated the duty of the House of Lords to fulfil the constitutional obligations imposed upon it, and to deal with a Home Rule Bill, if it ever comes before the Peers, with a sole regard to their conscience and their convictions, and with absolute indifference to Radical threats. It is better that the House of Lords should cease to exist than that it should become a mere office for registering the decisions of the House of Commons. The vigorous language in which Lord SALISBURY pointed out the necessary results of conceding what would in effect be Irish independence, represents the conclusions at which all thoughtful Englishmen, unbiassed by party spirit, have long since arrived. The establishment of a Power across the St. George's Channel, that would in fact be an ultra-clerical State under the government of Archbishops CROKE and WALSH, and would be as much in the future as in the past the enemy of English influence, would inevitably affect injuriously English standing in the world. Every dictate of patriotism, as well as every dictate of political wisdom, must lead the English people to offer an unfaltering opposition to the Separatist policy of Mr. GLADSTONE and his supporters.

THE NEWMAN MEMORIAL.

The decision of the Oxford Town Council with reference to the proposed NEWMAN Memorial is a disappointment. The motives which inspired that decision were perhaps more or less independent of the actual merits of the question under discussion. The dispute certainly wears a good deal of the aspect of a struggle for supremacy between "Town" and "Gown." It would seem that "Town," conscious of its preponderating strength in the Council over "Gown," has been unable to resist the temptation of administering a snub to its ancient rival. The scheme for the NEWMAN Memorial had previously received the approval—not formally of the Town Council, but of a Committee composed of the whole of the Councillors. It had practically been endorsed by the "Town" party; and when a vigorous protest against it was found to have received the support of a number of the most distinguished men of all shades of opinion in the University, the majority of the Council may possibly have resented what they deemed an attempt on the part of members of the University to dictate to the representatives of the City. There seems to be no other way of explaining Wednesday's vote, or the newborn anxiety displayed by leading Radical Dissenters to do honour to the memory of a man with whose convictions and sympathies they can have so little in common.

In any case, we can only regret that the Oxford Town Council should have refused to adopt what is obviously the only sensible course, and have neglected to settle the matter once for all by courteously declining the offer of the NEWMAN Memorial Committee. No doubt, it is something gained that the proposal to erect a statue of Cardinal NEWMAN in Broad-street is now definitely abandoned. But it is futile to suppose that any suitable alternative site whatever can be found by the City authorities. There is no conceivable position for the monument in the streets or public places of Oxford which would not be open to the most serious objection on various grounds. In the first place, there exists amongst those who know, on the one hand what Oxford streets are, and, on the other, what the majority of modern statues are, the strongest repugnance to what they feel would be a fatal disfigurement of the place. Of our public statues erected in this generation there are few which any person of ordinary taste can contemplate with satisfaction. The acknowledged excellence of works like Mr. HAMO THORNCROFT's monument to General GORDON in Trafalgar-square, or Mr. GEORGE LAWSON's memorial to ROBERT BURNS lately erected at the poet's birthplace, only brings into greater relief the conspicuous demerits of by far the greater number of productions of this class. If it is necessary to disfigure some place with one more nightmare in marble or bronze, let it at least not be Oxford. These considerations apply with all the greater force since it has been announced that what the NEWMAN Memorial Committee want to set up is not merely a statue of ordinary dimensions, but a very large figure placed under an elaborate architectural canopy. This development of what everybody thought was a proposal to erect the simplest form of monument into an imposing scheme for building a substantial structure of considerable pretensions will certainly not lighten the task imposed upon those who have the responsibility of selecting a site for the memorial.

The advocates of the project have discreetly abstained from any serious attempt to defend it on æsthetic grounds. The speeches made in support of it at the meeting of the Town Council wholly ignored the very considerations which militate most forcibly against it. The speakers relied chiefly on the plea embodied in the formula, "Let religious bygones be bygones." They were eloquent in their censure of "the spirit of bigotry and intolerance." And indeed it must be admitted that this line of argument found some justification in several of the utterances of leading opponents of the scheme. The case against erecting this particular memorial, or any statue whatever, in the Oxford streets is too strong to need the kind of support which heated partisans apparently hope to derive from a sensational and overwrought appeal to antiquated theological animosities. The cause which these estimable and well-meaning people espouse has been weakened rather than strengthened by some of the arguments brought forward on its behalf. Nothing is to be gained by the employment of vague and inflated language about the opposition of Rome to modern civilisation, or of exaggerated and unreal expressions of fear lest the work of the Reformation should be undone by the dedication in Oxford of a public statue to a Roman Cardinal.

These are not the grounds on which the matter ought to be discussed. The real question is not whether NEWMAN's memory deserves to be perpetuated by a public monument, but whether Oxford is the appropriate place for it. The promoters of the scheme for erecting it in Oxford have, on this point, failed to satisfy public opinion. It was not at Oxford that NEWMAN accomplished what he himself regarded as the work of his life. His Oxford career was, in his eyes, a mistake, a failure. He turned his back upon it. He repudiated it. When he quitted Oxford it was to enter upon another sphere of life; it was to begin the work to which he believed he had been Divinely

called. Oxford is the one spot in all England where a monument to such a career would be out of place. No one could object if, in the beautiful gardens of Trinity College, some place were found for a statue of JOHN HENRY NEWMAN, its brilliantly-gifted *alumnus*. There would be no cause for cavil if Oriel should see fit to erect within its walls some permanent memento to JOHN HENRY NEWMAN, one of the most distinguished members of that distinguished seat of learning. Nor should we, at any rate, see any impropriety—quite the reverse, indeed—in the dedication of a stained-glass window or of a bust in the University Church in memory of JOHN HENRY NEWMAN, the never-to-be-forgotten Vicar of St. Mary's. But for a monument to JOHN HENRY NEWMAN, the celebrated Oratorian and eminent Prince of the Roman Church it is not in Oxford that a fitting place can be found.

Reviews.

MONTROSE.*

Mr. Mowbray Morris has been fortunate in the subject of the volume of the *English Men of Action* series which is allotted to him, and has dealt admirably with that subject, so that his *Montrose* well maintains the high level of excellence attained in the greater part of that excellent series. He has given a very vivid and picturesque sketch of the career of his hero, while, at the same time, not neglecting the requirements of historical accuracy in his desire to add to the vividness and picturesqueness of his sketch. In the preparation of it he has been much indebted to Mr. Mark Napier's contributions to the biography of his famous kinsman, and especially to his *Memoirs of Montrose*, which may be regarded as the most complete of his works, in which all known sources of information have been exhausted. But, at the same time, he has corrected, where needful, the enthusiasm of the kinsman author by reference to the more judicial narratives of Dr. Burton and Mr. Gardiner, and pays a special tribute to the way in which the latter has, in the second volume of his history of the great Civil War, traced the intricate course of Montrose's Highland campaign. That campaign shows conclusively that the high estimate generally entertained of Montrose's military powers is not ill-founded, and his great and astounding successes up to the fatal day of Philiphaugh are thus emphatically recorded:—

In six pitched battles he had swept the armies of the Covenant from off the face of Scotland. Wherever he had met them, under whatever conditions, he had out-generalled and out-fought them. From Dan to Beersheba the country, which twelve short months since had been the hotbed of rebellion, lay in abject submission at the feet of its defied and insulted sovereign. And this had been accomplished in the face of every discouragement, of broken promises, of cold or treacherous allies, without the material or supplies of a regular army, by the resolution, the courage, and the skill of a single man. There is nothing like it in the history of war.

If these successes led to no permanent result, and a single day destroyed the harvest of a year's victories, the fault was not with Montrose. Not once or twice only in the story of Scottish warfare has it been shown how it was easier to keep an army of Highlanders together in times of trouble than in times of success. His troops were disappointed at not being allowed to plunder Glasgow, and the jealous pride of Sir Alexander Macdonald and of the young Lord Aboyne led to the withdrawal of the greater part of the force which, under Montrose's command, had won these brilliant victories. He was left but with 500 Irishmen and less than 100 troopers to meet the well-disciplined force which, under the command of Leslie, hastened back across the border to crush their dangerous foe. It is true that the great Border Earls had promised their assistance, but Leslie made short work of them, and it was only some raw levies, hastily raised by the head of the house of Douglas, that joined the leader of the Royalists. And it must be admitted that, whether the explanation be the treachery of some of his subordinates or his own neglect of proper precautions, Montrose was surprised at Philiphaugh, and though he himself, while resistance was possible, fought on "as though determined to die on the field he could not save," yet, in the end, he too recognised that the battle was lost, and that it was necessary if the cause were not to be lost that he should

make his escape, which he did by cutting his way at the head of some fifty horsemen through the ranks of his victorious foe. It is indeed a striking proof of his indomitable energy that within a month of this crushing defeat he should be found at the head of a stronger force than that which had been thus defeated, and once more on his march southward. But that march was a fatal move, and, as the author well points out, it would have been better for him to have fallen on Middleton, and made his way to Glasgow, where his most dangerous enemy lay, and where his dearest friends were prisoners, doomed to an ignominious death:—

Now it was but the old story again. Aboyne was ordered by his father to return, and did not choose to disobey him. It is vain to speculate on Huntly's motives. Whether he acted from a sense of self-preservation, or from sheer jealousy of Montrose, he acted a part unworthy of the man who had once fearlessly professed his loyalty in the face of his enemies, and was hereafter to seal it with his life. Montrose had now no choice but to leave the prisoners in Glasgow to their fate. Had he known that Digby was then actually at Dumfries with the long-promised reinforcements, he might have pushed on at all hazards, and shortened the story of his life by a chapter. But he never learned the news of Charles's desperate effort to keep faith with him till long after it had failed. With a heavy heart he turned back to the shelter of the friendly mountains, and Digby, a bolder general in council than in the field, took refuge in the Isle of Man.

The shadows were now darkening fast round Montrose. As he re-entered Athole word was brought to him of his wife's death. To us she is but the shadow of a name, nor is there reason to suppose that she had ever shared her husband's feelings or shown any sympathy with his career. But she was the bride of his youth, the mother of the gallant boy who had fought at his side and who had been already snatched from him by an untimely fate. At the risk of his life he saw her buried in the town of Montrose, and was hunted back into Athole from the grave-side by Middleton's troopers. There a fresh sorrow awaited him. During his absence the aged Napier, worn out with the long struggle, had breathed his last, and was now carried to his well-earned rest in the church of Blair. The new year brought little comfort, though an interview with Huntly seemed for the moment likely to bear fruit. In the invigorating presence of Montrose the chief of the Gordons swore to hesitate no longer, and his sons, in Wishart's vigorous words, "wished damnation to themselves" if they were not true men for the future. If the Powers of Darkness took them at their word they were assuredly damned. The Gordons were indeed summoned to arms, and some languid operations commenced; but no persuasions, no supplications even on Montrose's part, could induce Huntly to co-operate with him. Meanwhile, his friends met the fate from which he was powerless to save them. The Irish officers who had been brought alive from Philiphaugh had already been hanged without a trial in Edinburgh. Sir William Rollo, Sir Philip Nisbet, and young Ogilvy of Innerquharie, a handsome boy not 18 years old, were beheaded at Glasgow. Nathaniel Gordon, Alexander Guthrie, and William Murray now suffered the same fate at St. Andrews. Staunch Covenanters as he was, Tullibardine could not win his brother's life—even after a respite on the plea of insanity. Sir Robert Spottiswoode was the next victim. He had never borne arms against the Covenant, and had only a cane in his hand when taken prisoner in the flight from Philiphaugh; but as the King's Secretary for Scotland he had signed Montrose's commission, and he was the son of an Archbishop. Lord Ogilvy only escaped through the courage of his sister, who, with his wife and mother, had been permitted to visit him in prison. She took her brother's place in bed, while he passed out through the guards in her clothes. Argyll was furious at the escape of one of the hated House of Airlie, and all the influence of the Hamiltons was needed to save the brave woman from his anger.

Yet still Montrose, hoping against hope, struggled on. All his relatives and friends were dead, in prison, or in exile. His lands had been laid waste, his castles burned to the ground. Only his sword was left that he could call his own. But he had drawn that sword at his King's command, and only at his King's command would he sheath it.

And now that command was given. Charles had fled in disguise from Oxford to the Scottish camp. He seems to have persuaded himself that he would be welcomed as an ally by men who were growing weary of a struggle now fast shaping itself to issues they had never dreamed of and for which they would assuredly have never fought. He found himself insulted as a prisoner. On the very day of his arrival he was imperiously requested by Lothian, as President of the Committee, to command James Graham to lay down his arms. "He who made you an Earl," was the spirited answer, "made James Graham a Marquis." But the time for such spirit was past. On May 19 Charles wrote from Newcastle directing Montrose to disband his forces, to leave Scotland, and to await further instructions in France. "This may at first justly startle you," wrote the unhappy King; "but I assure you that if for the present I should offer to do more for you, I could not do so much." Montrose replied that he should not presume to question his Majesty's commands, but obey them in all humility. Only he would venture to remind the King that

something was due to those who had endured and risked so much for him, and that some measures should be taken for securing their lives and properties when no longer allowed arms to defend them. The King bade him accept the terms offered him. "The most sensible part of my misfortunes," he wrote, "is to see my friends in distress, and not to be able to help them. And of this kind you are the chief. Wherefore, according to that real freedom and friendship which is between us, as I cannot absolutely command you to accept of unhandy conditions, so I must tell you that I believe your refusal will put you in a far worse estate than your compliance will." If Montrose refused he was warned that he must do so on his own responsibility. The King could no longer avow him.

The terms accorded by Middleton were better than could have been expected, for he knew how dangerous it was to press too hard upon a brave enemy; but the Covenanters were furious at learning of them, and endeavoured by treachery to annul what they did not venture openly to repudiate. So it was only by embarking in disguise on a small boat, with a solitary companion, that he made his escape.

He took refuge first in Bergen, whence he proceeded to Paris to join the exiled Queen. But his reception was by no means such as his high services might have led him to expect, nor does his own behaviour, as his biographer admits, seem to have been altogether judicious. He was accused of setting too high a claim on those services, and the publication of Wishart's eulogistic biography offended what, in modern political phraseology, we may call the new Royalists, who just at that time were turning for help to the Presbyterian party, while the old-fashioned Royalists could not forget or forgive his earlier adherence to the ranks of the Covenant. The vexed questions connected with that early adherence and with the change of views which converted the general of the Covenant into the general of the King are fully dealt with by the biographer, whose excuse for his hero's conduct, though not absolutely convincing, is probably the best that can be made.

That question has been variously answered, and is still, if no longer the object of controversy, at least a stumbling-block to many who regard him as the Abdiel of that faithless time. That his character should have in some degree suffered from a contrast which all can discern, and few have been at the pains to examine, was inevitable. Between the champion of the Throne who sealed his loyalty with his life and the leader of men in arms against their sovereign, there must surely be a gulf which no explanation or apology can bridge.

Both in joining and leaving the party of the Covenant Montrose has been represented as influenced solely by wounded vanity. Disappointed by the coldness of his first reception at court, he flung himself into the arms of the Covenanters; disappointed by the ascendancy of Argyll in their councils, he flung himself into the arms of the Cavaliers. On the other hand, his action has in both cases been represented as one uniform policy. After long and careful deliberation he formed the conclusion, which was sanctioned if not actually recommended by the most trusted of his friends, the wise and impartial Napier, that the Covenant of 1638 was, in the spirit in which he interpreted it and believed it to have been framed, the one and only plan for redressing the grievances of the Scottish nation without violating the lawful prerogative of the Crown. So long as he believed this to be the true purpose and scope of the movement, so long did he honestly endeavour to advance it. When he found that other counsels were prevailing, and that the constitutional authority of the Crown was to give place to the self-appointed authority of a handful of its subjects—when he found, in short, that the Covenant of 1638 was ripening into the Solemn League and Covenant of 1643—he at once transferred his allegiance to the King, whose best interests as the appointed and hereditary ruler of his country he had always desired to serve, and had hitherto believed himself to be serving. The truth, as usual, lies somewhere between the two extremes; and this can surely be allowed without casting any stain upon the good faith of Montrose.

But to return to the later stages of his career and to the two years that followed this flight, spent mainly at Paris. His absence from Scotland at that crisis is to be regretted, as the want of a vigorous and skilful leader paralysed the outburst of popular feeling on behalf of the imprisoned King, which if better led might at least have saved his life. Montrose would, without question, have been a vigorous and skilful leader; but, at the same time, his personal unpopularity, strange as it seems to modern readers, who cannot but be fascinated by his picturesque personality, would have been a difficulty in the way of any successful enterprise under his guidance. For we must bear in mind the peculiar position which he occupied, and this is well brought out by his biographer in the following passage:—

There was no such leader then in Scotland save Montrose alone. Yet the certainty of victory under

* *English Men of Action—Montrose*. By Mowbray Morris. London: Macmillan and Co., 1892.

Montrose would never have tempted the men who cheerfully followed Hamilton to inevitable defeat. It may be true that Lanark professed himself willing to serve under Montrose in the capacity even of a sergeant; but the words, if sincere, were not spoken till after the annihilation of his party, when he was himself a fugitive and his brother a prisoner. At the time when Hamilton dared to make a stand against the tyranny of Argyll, Montrose, outside the little circle of his own friends and followers, was the object of general aversion to all Scotland. Royalists like Huntly and trimmers like Traquair were jealous of him. The extreme Covenanters, headed by Argyll and including the large majority of the clergy, hated him with the deadly hatred that only fear can inspire. By the more moderate Presbyterians, who now called themselves Royalist, he was distrusted as a renegade from the Covenant and the champion, as they conceived him, of Episcopacy. Nor did they even call their cause the same. The restoration of the monarchy was their rallying cry as it had been his; but while they were arming against an English foe, his victories had been won against his own countrymen. The cruelties practised in the name of the Covenant had excited no indignation; for they had been practised in remote parts of the kingdom either on men who were regarded as little better than wild beasts, or on men who were fighting against the sacred cause of religion and liberty. Even the butchery after Philiphaugh was but the just vengeance of God. But thousands of houses had been left desolate and thousands of innocent lives lost to gratify the vain and furious ambition of Montrose. Such in times of disorder will always be the reasoning of the stronger side. It is possible, indeed, that the enthusiasm of these new Royalists was in some degree due to the feeling that it would not be forced to submit to the dictation of a man whose ways were not theirs. Only among the Highlanders could Montrose have found allies, and among their mountains was his only battle-ground. They knew nothing of Kirk or Covenant, of Presbyterian or Independent. The men of Macdonald bore no grudge against the destroyer of the Campbells; the men of Athole would have heard without a murmur that every Mackenzie had been put to the sword from Kintail to Loch Broom. They did not care, probably the majority did not know, for what they had been marching, plundering, and fighting from Aberdeen to Inveraray. They knew only that they were following a captain who led them always to revenge and booty. But in the Lowlands Montrose had no party, and to the Lowlands his allies would not follow him. It is a hard thing to say, but it is the plain truth, that all his brilliant exploits, his dauntless courage, his ardent and unselfish devotion to a noble, if mistaken, ideal had proved of no real service to his master. Had Strafford lived to join hands with Montrose the history of the Great Rebellion might have been differently written. But Montrose stood alone, the champion of a lost cause, the martyr of an impossible loyalty. All the circumstances of the time were against him, its spirit and its temper, its ideals and its convictions. At the moment when he was ordered to disband his forces, Montrose was the King's most dangerous ally.

So when after a time he won the sanction of the new King to the desperate enterprise in the prosecution of which he met his fate, it was not only with the half-hearted nature of the support of the King himself, who was only too ready to sacrifice his faithful subject to the political exigencies of the time, as was shown at the conference of Breda, but also with the bitter prejudices of his many enemies in Scotland he had to deal. The "grim Geneva Ministers" were fierce and unscrupulous enemies to deal with, and the "master fiend, Argyll," was not slow to take advantage of the mistake of the cavaliers, who confounded the "partial and calculating sentiment" in favour of the exiled king entertained by the moderate Presbyterians with their own unconditional loyalty. Montrose himself did not pause—he had never paused—to calculate chances, nor did he deem it possible that the King, on whose behalf he was risking his life, could have been preparing to deal so treacherously with him:—

The truth is, that his ardent and romantic imagination, which had always seemed to belong rather to some knight-errant of the Middle Ages than to a man of the modern world, was now exalted to a height of enthusiasm whence all things looked possible. He conceived himself to stand before the eyes of Europe as the peculiar champion of fallen and insulted monarchy. Resolute as he was to obey his sovereign's commands in all matters of life and death, the thought of avenging the father was probably even nearer his heart than the thought of restoring the son. The standards he had caused to be prepared for his expedition indicate the spirit in which it was undertaken. The royal banner displayed a bleeding head upon a black ground. On his own, wrought of white damask, were embroidered two rocks divided by a deep chasm; on the top of one a lion crouched for the spring, and beneath was the motto, *Nil Medium*. It was his favourite boast:

He either fears his fate too much,
Or his deserts are small,
That dares not put it to the touch,
To gain or lose it all.

The spirit of devotion to a cause, a creed, or a

principle, which counts no cost, knows no fear, and will brook no compromise, has always been called by those who cannot understand it, and by those who dislike its object, the spirit of fanaticism. It can take many shapes, from Christian meekness and heroic valour to uncouth extravagance and savage ferocity. It inspired alike the martyrs of the early Church, the warriors of the Crusades, the priests of the Inquisition, and the troopers of Cromwell. Such was the spirit that now led Montrose to his doom.

And that doom was indeed a cruel one. The final battle was but Philiphaugh over again, and, though the popular tradition that Macleod of Assynt betrayed his old friend and companion of arms finds no countenance from the present biographer, still, by fair means or foul, the great Marquis was delivered into the hands of his remorseless enemies. The story of his end, made familiar to us not only by the historian, but by the poet—for who with any poetry in his composition has not been thrilled by Professor Aytoun's ballad?—is told once again most effectively by Mr. Mowbray Morris in his concluding chapter, the literary effect of which in its completeness we will not mar by citing any detached extract from it. Few scenes in history are more pathetic, and even had Montrose's life been less distinguished, his death would have won him a place in history. As it is, the story both of his life and of his death has been admirably told by Mr. Mowbray Morris in a volume which will enhance the fame both of the writer and of his hero.

THE OLD TESTAMENT.*

It is becoming a kind of fashion to say that many excellent Christian people are just now sorely "perplexed," and "unsettled," and "distracted," and the like, on account of the attacks made on the Old Testament. We are amazed to hear it, and—to speak plainly—we doubt the accuracy of the assertion. We should be somewhat ashamed to think it possible that those who believe in and reverence the Bible have been driven into a panic by the singularly thin, poor, shallow combination of false assumptions and fallacious arguments that constitutes the whole stock-in-trade of the latest critics of the Old Testament. Perturbation there is, no doubt, widespread and deeply felt. It has been aroused by the assaults on the Old Testament, and still more by the audacious denial of the Infallible Authority of our Lord. But we should certainly not describe the sentiment in question as having the character of "distract" or "perplexity": rather as showing itself in warm indignation, extreme disgust, and profound contempt: contempt for the pretentious puerilities of the negative criticism; indignation at the treachery of false-hearted priests and Bishops of the Church of England; disgust at the slackness and backwardness of our spiritual rulers in vindicating the Faith.

The crisis will have to be met in a somewhat more robust spirit than has yet been shown. We deprecate a tone of timid apology or whining remonstrance. And it is time to have done, too, with the paying of personal compliments to the disseminators of heresy on their "spirit of earnest inquiry," their "conscientious aims," and their "intellectual gifts." These matters concern us not at all. The need of the time is that the Catholic Faith should be re-stated, and that truths which have been impugned should be re-affirmed.

1. It is a subject for deep satisfaction that, at the present juncture, the venerable Bishop of Gloucester and Bristol should have interposed the weight of his undisputed authority in defence of the Faith. A leading Church newspaper, criticising the recent Declaration on Holy Scripture, thought it becoming to sneer at the signatories as old men. Dr. Ellicott's volume proves that one, at any rate, of our older divines is still able to do battle for the good cause with a vigour and an energy which his younger contemporaries will hardly find it easy to rival. The Bishop's book contains seven Addresses forming portions of the Charge delivered to his clergy last autumn. It is now published in a form that brings it within the reach of all. Most earnestly do we recommend our readers to obtain and study this book for themselves. One of its great merits is that it treats the questions at issue in a broad and comprehensive manner.

* *Christus Comprobator, or the Testimony of Christ to the Old Testament.* Seven Addresses. By C. J. Ellicott, D.D., Bishop of Gloucester and Bristol.—London: S.P.C.K., 1891.

The Law in the Prophets. By Stanley Leathes, D.D.—London: Eyre and Spottiswoode, 1891.

The Divine Liturgy of the Old Testament. By A. F. Kirkpatrick, B.D.—London: Macmillan and Co., 1891.

The Authorship of the 110th Psalm. By E. H. Gifford, D.D.—Oxford: James Parker and Co., 1891.

Many who lack the necessary leisure to enter into the details of the controversy, will, by the Bishop's aid, be enabled to grasp its leading features and to realise their own entire competence to decide the matter on its merits.

There is too widely prevalent a serious misconception with regard to the criticism of the Old Testament. A determined effort has been made, not without success, to throw dust in men's eyes on this subject. The advocates of the new opinions, instead of appealing to facts, are perpetually referring us to the "opinion of scholars." They tell us that "critics are agreed" upon such and such conditions. It is time that the mask was torn from this ridiculous imposture. We are tolerably certain that any intelligent and impartial person who will take the trouble to look into the matter will see that the principal questions raised are not questions of scholarship at all; that they, for the most part, require no Hebrew or any other special learning for their solution; that they need no other qualities beyond reverence for holy things, and an ordinary amount of common-sense, to enable people who read their Bibles to judge of them for themselves.

The plain truth is—and we are glad that Dr. Ellicott calls prominent attention to it—that the negative criticism rests, not upon scientific methods, but upon inveterate prejudice. It owes its origin to a denial of the supernatural—in plain terms, to mere vulgar Atheism. "The intervention of God is an impossibility: there is 'no such thing as miracle, or prophecy, or 'Divine Revelation, or the Supernatural in any form. These Books affirm that such things 'are. Therefore—and solely on that ground—we will declare them fraudulent forgeries, and 'collections of myth, romance, and legend.' That is the Rationalist 'argument.' The justice of our description of it can be illustrated again and again. Let us take two illustrations at random. Everybody remembers the warning in Deuteronomy xvii. 14—20 against the dangers that would attend the setting-up of kingship in Israel. Ordinary readers have been content to see in this an example of Moses' prophetic foresight. The Rationalist critics, merely because they choose to disbelieve in the possibility of inspired prediction, declare that the whole passage 'must have been' written after the age of Solomon. They say that this is 'evident.' We say that it is nothing of the kind, except to people who find everything 'evident' that they have made up their minds beforehand to believe. Yet this very passage is relied upon as supplying one of the 'proofs' that Deuteronomy was not written by Moses.

To take one more illustration. Why do the Rationalist critics deny that the later chapters of Isaiah were written by that prophet? It is beyond question that, with most of them, the real reason is their disbelief in the supernatural. We do not forget, and it would be unfair not to mention, that Dr. Driver while rejecting the unity of the Book of Isaiah, repudiates this Rationalist assumption that prophecy is impossible. The Oxford Professor rests his opinion on other grounds, which are mainly three:—(1) That chapters xl.—lxvi. seems to assume the Exile as already accomplished; (2) That the figure of the Messianic King in i.—xxxix. is replaced by that of Jehovah's Righteous Servant in xl.—lxvi.; (3) that the two sections exhibit a contrast in literary style. The utter flimsiness, as arguments, of the first and second of these propositions is self-evident; they are merely precarious opinions, and nothing more. As to the third, it was denied by the greatest Hebraist of his day, Delitzsch, who, in the last book he ever wrote, emphatically maintained the similarity in literary style of the two sections. And Delitzsch's admission is the more remarkable because, for other reasons he had abandoned the traditional estimate of this Book. We do not see how it can be doubted that, as Dr. Pusey showed long ago, the backbone of the assailants case against the unity of Isaiah has always been a mere *a priori* denial of the possibility of supernatural prediction. And when it is said that the English clergymen who have borrowed their opinions from German, Dutch, and French Rationalists do not share their views of the supernatural and miraculous, we fail to perceive how that mends their case in the slightest degree. It is little to their credit, if, possessing the truth that is hidden from poor benighted heretics, they are content to follow the lead of these blind guides.

Bishop Ellicott points out how baseless is another theory underlying much of the new criticism. It is assumed that there was a continuous conflict between the Schools of the Prophets and the Priesthood; that the Priests and Levites, determined to secure the supremacy, caused the historical books to be re-

modelled, over-written, and otherwise tampered with. Needless to say, the theory is a mere figment, devoid alike of evidence or of intrinsic probability.

Dr. Ellicott sums up and compares, in an exceedingly clear and luminous manner, what he designates the "rectified Traditional" view (i.e., the view generally maintained in the Jewish and the Christian Church, slightly modified in unimportant particulars by modern research) of the composition of the Old Testament Books, and the "Analytical" view adopted by the critics. According to the rectified Traditional view the Book of Genesis was compiled by Moses, in its earlier chapters from primeval documents, and in its later chapters from family records of contemporaneous origin—these being illustrated by the compiler with contemporary notes. Exodus was written by Moses, or under his direction. Leviticus, if not actually written by him, was compiled by scribes whom he authorised. Numbers was compiled partly from direct Divine Revelation, partly from contemporaneous records made at God's command, partly from documentary annals and references to books possibly compiled in the Wilderness; but all under the supervision of Moses himself. Deuteronomy contains addresses by Moses specially recorded by official witnesses, and assumed its present form under the hand of Joshua. The Book of Joshua was compiled under Joshua's own direction, partly from communications personally made by him, and partly from contemporaneous official records. Judges is a compilation from existing materials, probably by Samuel. The Books of Samuel and of Kings are compilations from the works of contemporary prophets from the time of Samuel, Nathan, and Gad, and from official records sacred and secular; perhaps with additions by seers and prophets down to the time of Jeremiah. Chronicles were compiled probably by Ezra, either from Kings, or from the sources of Kings, with allusions to the earlier historical books. Ezra and Nehemiah composed the books bearing their names. The Prophetic Books were written by those whom they claim as their authors, and their predictions are *bona fide* what they profess to be. The Historical Books—specially the earlier ones—bear certain marks of revision, and contain many explanatory notes.

The Bishop's account of the "Analytical" view of the critics is, in effect as follows. The critics assert that the Old Testament in its present form dates from the Captivity in Babylon. The later historical books, especially Chronicles, are quite untrustworthy. The "Hexateuch" (i.e. the Pentateuch and Joshua) is composed of (1) a History, itself composed by different hands, dating from the early Kings; (2) Deuteronomy, compiled in the time of Manasseh or Josiah, (3) a Priestly Code, based on Leviticus and portions of Exodus and Numbers; and the three Codes found in the Pentateuch conform to this analysis. Judges, Samuel, and Kings are remodelled history, with numerous accretions and corruptions—especially in the history of David. The Prophets used history as a vehicle for their own ideas, and their predictions are merely fallible anticipations. The Bishop of Gloucester and Bristol thus sums up a few leading results of these critical theories:—

We are to regard the Book of Deuteronomy as a fiction, founded, it may be, on traditions, and of no earlier date probably than the eighteenth year of Josiah; that the Tabernacle of Witness, or, as it is now commonly called, the Tent of Meeting, and everything connected with it, had never any existence except in the fabricated history composed in the days of the Exile; and that, far from the Tabernacle being the prototype of the Temple, it was the Temple that suggested the deliberate and elaborate fiction of the Tabernacle; and, further, that the older Books were remodelled according to the Mosaic form, and that Chronicles especially was falsified by Priests and Levites to sustain the belief that the tribe of Levi had been set apart from the days of Moses, and that the Priesthood dated from that time—such a belief being, it is alleged, utterly inconsistent with the truth.

The difference between the theories held by these foreign Rationalist critics and those advocated by their English disciples is, as the Bishop says, only very slight. The latter accept the Analytical view in the main, while modifying certain details, and minimising, to some extent, their phraseology. There are "really only two" views to place in contrast. The Bishop proceeds to maintain that the Traditional view is intrinsically more probable, as being perfectly natural and simple. It passes from the prehistoric into family history,

presenting each leading character with a freshness that seems to tell of contemporary recording, and of a studious preservation of archives, which the growing consciousness of a great and Divinely-ordered

future seemed age after age more distinctly to prescribe.

The family history passes into national history, the stream of national history flowing onward "under just such limitations as the tribal separations and the apportioned settlements in a newly occupied and hostile country would be certain to involve." In the Book of Judges we have just the epitomised record which seems to correspond with the circumstances. The contemporaneous nature of the record in the time of the Monarchy becomes again more patent and defined. Looking at the purpose and design of the history, who can fail to see how much greater is the probability of a view according to which "the whole object of the narrative is to set forth the history of the Covenant people, and God's dealings with the nation from which, according to the flesh, the Saviour of the world was to come," than of the rival theory, which makes the dominant principle of the whole the establishment of a priestly code and the consolidation of priestly authority?

It is really no valid objection to say that some of the ritual and ceremonial laws are too minute to have been enacted in the desert. The Bishop thinks it a legitimate answer that these may be a later addition. We prefer his alternative reply, that these seemingly trivial matters illustrate the wide moral bearing of the primary commandments. Again, it is objected that in the period between Joshua and Saul there is no trace of the Mosaic Law having been observed. The answer is that, under the circumstances prevailing throughout that period in Canaan, many of these laws would naturally remain in abeyance. The Mosaic legislation looked forward to a state of things when its regulations could be obeyed. As to alleged chronological and other difficulties, they are really very few, and, in the case of such ancient Books, not at all surprising.

On the other hand, we see how serious are the intrinsic difficulties of the Analytical view. Can the Jewish and Christian Churches have been utterly wrong for 2,000 years as to the Mosaic legislation and the rest of the Old Testament? Can the vivid history of the Patriarchs be mythical? Is it reasonable to deny the historical character of early records, merely because some German infidel fancies that all pure ideas of spiritual religion must be of late origin? Are we to denude the earlier periods of all their literature, in order to "crush into the period of the Exile this really vast amount of fabricated legislation and re-written history?" The notion is, indeed, "preposterous." Again, are we prepared to assent to what is almost the total obliteration of the work, influence, and even the very personality, of Moses—the great Prophet whom Israel regarded and regards as the founder of its national greatness and the author, under God, of all its laws? Common-sense itself protests against so "absolute an inversion" of all historical testimony and all historical "credibility." Or take the denial of the Mosaic authorship of Deuteronomy. There is no alternative between accepting Moses as the author and "ascribing conscious fraud" to those who imposed the Book on the people as Mosaic:—

If any words can conclusively connect a book with its author, these words are verily to be found in the Book of Deuteronomy. If these words are not the words of Moses, then it is only by literary jugglery and a real misuse of words that the unknown writer can be cleared of the charge of representing his own words as the *ipsissima verba* of another, or, to use plain terms, of conscious fiction.

Not less preposterous is the conception that the elaborate description of the Tabernacle was imagined and invented at the date of the Exile, or that the writer of Chronicles falsified history, or that prophecy is nothing more than "sagacious calculation of what might probably take place"—a theory irreconcilable with the Prophets' own actual claims. This—let it be clearly seen—is to make all Messianic anticipations an illusion.

Having indicated its greater intrinsic probability, Bishop Ellicott shows that the Traditional view of the Old Testament has our Lord's own sanction. It is unspeakably painful to any reverent Christian mind to be compelled to discuss the preliminary question,—What is the exact worth of that sanction, supposing that it can be claimed? It is an outrage on all that Christian people hold most dear that they should be forced to debate their Lord's Infallibility as a Teacher. English Churchmen have special reason to feel aggrieved, not only by the denial of that Infallibility by Bishops and Priests of the Church of England, but by the toleration so long accorded by the Church's Rulers, to teaching so essentially anti-Christian.

Dr. Ellicott—to do him justice—speaks out now in no uncertain fashion. He strongly animadvertes upon the position taken up by the late Dr. Harvey Goodwin, Bishop of Carlisle, that it is out of place to appeal to our Lord's authority on questions of Old Testament criticism. We would fain hope that what Dr. Goodwin meant by his obscure utterance on this solemn subject was that our Lord did not really pronounce any judgment on the subject—a view in our belief utterly untenable, but still not to be placed on the same level as the utterly heretical assertion that our Lord was ignorant on such questions. Bishop Ellicott rightly points out, in regard to Bishop Goodwin's opinion, that "we cannot treat the matter as a 'mere literary question,' and that we are bound to appeal to our Lord's authority for guidance in it.

When he approaches the crucial question of our Lord's trustworthiness as a Teacher, Dr. Ellicott thus criticises certain utterances of the Bishop of Manchester, Dr. Moorhouse:—

The confusion of thought on this subject is simply portentous. When, in this very passing year, a Bishop, preaching from a University pulpit, speaks in one portion of his sermon of the Lord's voluntarily leaving to His human nature its associated limitations, "its human weakness and ignorance;" and, in another, affirms "our Lord's human ignorance of natural science, historical criticism, and the like," but does not deny "the possibility of the miraculous communication of such knowledge;" and when, still further, he concludes with asserting "the reality of our Lord's human limitation as well in knowledge as in moral energy,"—when we read such things, it does seem that the holy doctrine of the Two Natures needs reiteration and reinforcement.

Bishop's Ellicott's argument on the subject of our Lord's human knowledge is very clear and convincing. We quote his own summary of it, but the whole train of reasoning should be attentively studied in the volume itself. The Bishop says that reliance on our Lord's authority in regard to the Old Testament is based on three solid considerations:—

We have seen, in the first place, in reference to the alleged limitation of knowledge on the part of our Lord in consequence of His human nature, that we can draw no inference from our human nature as we know it by experience; and that we have not, and cannot have, any knowledge of those higher powers, qualities, and intuitions which essentially belong to human nature in its purity.

We have further seen that in the circumstances of the Descent of the Holy Ghost immediately after our Lord's Baptism, and in the endowment, as we have presumed to deem it, for His Messianic Office,—we may reverently believe that His holy human nature received still fuller treasures of wisdom and knowledge, and still more vivid illumination.

And, lastly, we have seen that the blessed doctrine of the Two Natures in the One Person warrants the belief of an enhancement of the human nature by the divine, and such an enhancement, so steadfast and continuous, as makes it simply inconceivable that He Who had "the words of eternal life," and had so often the words of the Holy Scriptures on His lips, could actually have known less, as to the composition of those Scriptures, than the critic of our own times claims now to know and to be able to set forth with all the certitude of science.

Most thankful we are that the Bishop of Gloucester and Bristol should thus strongly "repudiate that odious form of modern teaching" which tells us that in His Human Nature the "Lord was nescient, if not fallible." We think it necessary, however, to add a few words on a point which is on no account to be forgotten. The human knowledge of Christ doubtless included within its scope everything that could come within the ken of a created and therefore finite understanding. But that is not the last word in the matter. Over and above even this magnificent range of knowledge derived through His faultless and Divinely-illuminated Humanity, there was in Christ the limitless perfection of Divine Knowledge. Those who heard Him speak listened to the voice of the Eternal Word. That is an inference that absolutely follows from the truth of His Person, and it cuts short all cavil as to the limitation of our Lord's human knowledge.

The appeal to Christ our Lord being thus justified, Bishop Ellicott sets aside as inconceivable the suggestion that He Who was the Truth and the Light "accommodated" His teaching about the Old Testament to the prejudices of His hearers. The Bishop then shows in detail that our Lord's estimate of the Old Testament agrees with the Traditional view. Christ quotes the Old Testament four hundred times, besides His other allusions to and reminiscences of it; while His references to the Scriptures constantly imply that He regarded them in the same sacred way as the Jews were wont to regard them—as really God's holy word.

Is it possible to suppose that our Lord would thus have treated the Old Testament if it had been what the critics now say it is? Would He have treated as sacred and Divine books professing to be Mosaic but really written at a late date to bolster up the unwarrantable pretensions of a caste? Could "dramatised" compositions, fictitious histories, rank forgeries, deserve to be spoken of as He spoke of them—He Who came to bear witness to the Truth? What words could be stronger than these:—"Think not that I come to destroy the Law or the Prophets: I came not to destroy but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished." The multitude standing round knew very well what "the Law" (the Thorah) was. They knew, as every Jew of that day knew, that it meant the whole Mosaic Law:—

Nor can there (writes Dr. Ellicott) be much doubt as to the sense in which Christ speaks of Himself as come to fulfil the Law. He fulfilled the Law when, whether by word or deed, He set forth its innermost meaning and contents—all in fact that was designed by God when the Law was declared—or the ceremonies, in obedience to His Divine Word, enjoined upon the covenant-people. Precepts, enactments, ceremonies, types, and symbolical details, all were to have their essential meaning and purpose brought out by the Great Teacher, and to receive their completion and consummation in Him. And from this Law thus comprehensive and diversified no jot or tittle was to pass away, until all things should be accomplished and this present age should melt into the age that is to come.

If it were indeed Moses that set forth the Law as it has come down to us, we can perceive the appropriateness of our Lord's words with regard to it. But the Rationalist assumptions as to the Priestly Code and the fictitious character of Deuteronomy are utterly inconsistent with the solemn declarations of our Lord just quoted. When Christ draws a kind of contrast (St. John vii. 22) between the sanctity of the Sabbath and the sanctity of Circumcision, He appeals to the Law of Moses. He inferentially confirms the narrative in Genesis xvii. 10 and xxi. 4 as to the origin of the rite, and sets His seal on the reality of patriarchal history. So, as regards the Law of Divorce, He refers (St. Mark x. 2 sqq.) to Deuteronomy xxiv. 1 as a command of Moses, and then appeals to the primal state of man and woman described in Genesis i. 27 and ii. 24: an appeal, as Dr. Ellicott well observes, "from Moses to Moses, 'from the inspired legislator to the inspired compiler or writer of primeval history.'" The name of Moses appears in Christ's discourses eighteen times:—

He is spoken of by our Lord as having given the Law (St. John vii. 19), as standing in connection with historic events (St. Luke xx. 37, St. John iii. 14, vi. 32, &c.), as having written of the Lord (St. John v. 46), as being one whose writings stood, as far as belief in them was concerned, on a kind of parity with our Lord's own words (St. John v. 47), and as one about whose command inquiry is made before a question of controversy is answered (St. Mark x. 3). We may add to this the fact of our Lord talking with him when he was permitted, with Elias, to appear in Glory on the Mount of the Transfiguration, and to speak of the decease that the Lord was to accomplish at Jerusalem.

When we fairly consider these intimations of the aspect in which Moses was regarded by our Lord Jesus Christ, we must at once feel how widely different this Moses of the Gospels is from the Moses of the more advanced writers of the Analytical school. . . . The Moses of the Analytical view cannot be harmonised with the Moses of Christ.

Our Lord on three separate occasions so referred to the Book of Deuteronomy as to show that he knew it to be written by Moses:—(1) He told His hearers (St. John v. 46) that if they believed in Moses they would believe in Him, "for he wrote of Me." The reference is pre-eminently to Deut. iii. 1, "A Prophet shall the Lord your God raise up to you," &c. (2) Asked as to the first and great commandment, Christ solemnly cites two verses of Deuteronomy (vi. 4, 5), which he would not have done if the Book had been a late fabrication. (3) Tempted by Satan, our Lord quoted three passages from Deuteronomy (vi. 13, 16 and viii. 3), all purporting to be the words of Moses, and each cited with the significant formula, "It is written."

Christ has further set His seal to the truth of the narratives of the death of Abel, of the Flood, of the destruction of Sodom and Gomorrah, of the fate of Lot's wife, of the Burning Bush, of the gift of Manna, of the Brazen Serpent, of the mission of Elijah to the widow of Zarephath, of a miracle wrought by Elisha, and of Jonah's mission to Nineveh. Our Lord's references to the Prophets are numerous: He quotes Hosea, Isaiah, Malachi, Jeremiah, Daniel, Zechariah. He declares Psalm cx. to be written by David,

by direct inspiration of the Holy Ghost, and with conscious reference to the Messiah. We are here stating only bare facts. As to their significance Bishop Ellicott has much to say that must be studied to be appreciated.

Dr. Ellicott endorses the late Dr. Liddon's saying, that "unless there be such a thing as 'the inspiration of inerrancy,' we must choose between 'the authority of some of our modern critics, and any belief whatever in the inspiration of the books which they handle' in the way they do. The Bishop mentions the 'tendency to go considerable lengths with the 'Analytical criticism of the writings of the Old Testament, and then in the sequel to turn 'round and say that they are inspired.' But that is only an instance of the audacious dishonesty with which the assailants of the Faith juggle with words. Nothing is commoner in the history of the heresies that have vexed the Church from the beginning than this use of orthodox language as a mask for false teaching.

The Bishop of Gloucester and Bristol's book is one of the most important contributions—perhaps the most important contribution—that has yet been made to this controversy. Its publication is more than welcome: its dissemination far and wide is earnestly to be wished for.

ARTS AND LETTERS.

At a meeting of the Council of the Royal Society of Painter-Etchers, Professor Herbert Herkomer, R.A., was elected to the vacant Fellowship, and Charles Bird and W. T. B. Roberts, late Master of the Winchester School of Art, were elected Associates of the Society.

There is already an extraordinary demand for places at the Bayreuth Festival performances to be given next July and August. Messrs. Chappell have received applications for no fewer than 500 during the past week. No tickets will be issued until after March 1, when they will be allotted by the committee at Bayreuth according to the priority of date of sending in requests. There are to be four performances each of *Tristan, Die Meistersinger, and Tannhäuser*, and eight of *Parsifal*.

Munkacsy is at work upon a large picture more than 40ft. long by 16ft., which represents the taking possession of the Slav and Hungarian countries by the great Hungarian leader of the ninth century. It is intended for the new Hungarian Chamber, and will take two years' more work, although a large number of the preliminary studies are completed.

The library of the late Earl Granville will be sold in London next March. It is not a very large one, and contains little that will interest bibliophiles, but is rich in political works.

The Leeds Musical Festival will be held on October 5, 6, 7, and 8. The chief choral works decided on for performance are Bach's Mass in B minor, Mendelssohn's *Elijah*, Brahms' cantata, *The Song of Destiny*, a selection from Wagner's *Meistersinger*, and the new choral works to be specially written.

It is stated that Mr. Alfred Waterhouse, R.A., the architect, has come into a fortune of something like £40,000 under his brother's will, and Mr. Val Prinsep, A.R.A., into a third share of a million of money, in right of his wife as daughter of the late Mr. F. Leyland.

Correspondence.

SMALL HOLDINGS AND ALLOTMENTS.

Sir,—On the eve of elections, or when an effort is made by either party to secure the rural vote, the question of small holdings and allotments is raised. No doubt many of the advocates have at heart the welfare of the peasant classes, and are sincere in the efforts they make to secure his present and future well-being; but the question is too serious a one to be treated lightly, and those who persuade the labourer to take so serious a step as to invest his small savings in a small holding will incur a serious responsibility. I say advisedly, a labourer who has managed to save a little, as he surely is the only one of his class who can under

any circumstances enter upon so weighty an undertaking. Naturally, there are but few who have saved, but the few are undoubtedly worthy and deserve some sound and thoughtful advice.

Even in the times of prosperity—say, up to the disastrous season of 1879—peasant proprietors were by no means a thriving body. They worked hard, and lived on the verge of poverty; and I can—and many other practical men can too—call to mind many who have since succumbed. If difficult then, years ago, how much more so now, when prices of produce are lower and the burdens upon land greater! Can any so-called friend of the labourer produce figures which will prove that, by taking a "small holding," even in a favoured district, he will be in a better position than when in regular work at a fair wage? And this leads to a point of importance which I cannot but think has been overlooked—namely, that if he holds more than an allotment he cannot work for the farmer without paying someone to take his place at home or neglecting his own interests.

The regular weekly wage is no longer, under the changed conditions, existent, and it is when he first realises this that he will see in the not distant future the utter futility of his efforts. I have been engaged in agriculture and in the management of landed estates for many years, and I am convinced from experience that the scheme of small holdings must end in absolute failure.

It is strange, too, that those who call most loudly for this so-called boon are the advocates of increased taxation upon land. No doubt they will say that the landowner must be made to bear it, but increased taxation must, directly or indirectly, affect the rent of land. To render the scheme a success there must be increased prices and decreased burdens, and there seems but little prospect of either. Increased protection abroad cannot mean increased prices of produce at home. Another question is this—Will not small holdings, if materially multiplied, tend to degenerate the live stock which landed proprietors and our foremost farmers have done so much to improve? Will the result not be a decline from the substantial progress of the past two or three decades?

Then how are these holdings to be equipped? Are we to have dual ownership, or are we to burden the landowners with the erection of houses and farm buildings, with the prospective repairs? Depend upon it, the idea is not a progressive one, and neither the peasant nor the landowner will thrive under it. I say emphatically it cannot be done.

These restrictions, however, do not apply to allotments, at least, in the same force. Here it is possible that a real boon may be conferred, but then it has been already conferred, and this is the strange part of it. Labourers have but to apply and they can, either by arrangement or compulsorily, obtain what they want. Of course their friends desire that they should have their plot at a low rent, and within business limits this is right and reasonable. The rent should not be inflated by such items as convenience and accommodation, but it must be higher than the farm-land of the district, for the simple reason that it is usually picked land, close to the village, and is let free from local and Imperial taxation. To ask an exorbitant rent, such as a shilling a rod and such like, is absurd and wrong. An allotment requires no buildings and no expenditure by the landowner, without it is a fence, therefore it is no hardship to him. The holding of an allotment by the labourer will benefit the farmer rather than be a source of loss to him, for will it not keep the labourer and his family upon the land, and retard that exodus which is so serious to the rural districts and to the towns by diminution and dilution respectively? An allotment well managed by an industrious labourer is a source of profit and pleasure to him, and does not affect his working power to the injury of the farmer he works for. Let him take, however, a rod more than he can work in his spare time and it will be a source of loss.

Will it not be better to advance the interest of the farmers so far as it can be done by legislation, and so render it possible for them to benefit by increased wages and by the employment of more men, the labouring classes? So long as British agriculture remains depressed small holdings can never prosper; but some day, if prosperity again smiles upon the ancient art, let us do all we can to multiply small holdings, as it will then no doubt be a boon indeed. Until then it behoves those who have the welfare of the labourer at heart to be just and conscientious in their advice.

Yours truly,
GEORGE F. GURDNER

JOHN BULL.

LONDON, FEBRUARY 6.

Lord Salisbury in his speech at Exeter on Tuesday touched lightly upon a variety of objects of present political interest. Speaking on the condition of the agricultural labourer, he said: "The cause of the great rural misery in the early part of the century undoubtedly was the old Poor Law, and there is great danger that in these days we may forget the bitter experience which our fathers learnt and return to all the fallacies and all the dangers from which they, and especially the Liberal party, in those days shook themselves free. The fault of the old Poor Law was not indifference or hardheartedness; it was the very reverse. It was lavish in the amount of its relief. I do not say there is nothing in the new Poor Law that cannot be amended, or that we have attained absolute perfection, but, at all events, we have not got to that point which had been reached under the old Poor Law, when sometimes the whole value of a parish was expended on the relief of the poor—that is to say, the rates amounted to 20s. in the pound. You will say that that was very lavish and disagreeable to owners of property, but, at all events, it was a great blessing to the poor. But what was the actual effect? The effect was that the relief given in that lavish manner was considered by the employers of labour in the wages that they offered, and the wages were driven down precisely in proportion to the relief given or even in much greater proportion, and the poor man was placed in this position, that he could not leave his parish, for he would have lost his relief and the law put great difficulties in the way, and if he stayed in his parish he was obliged to be content with the wages which were fatal to his comfort and his health and were an absolute negative to any moral or intellectual progress. We have slowly, under the action of the new Poor Law, the Act of 1834, emerged from that state of things. I do not say that that is the only cause. As you know, there are many causes that have been working together for the good of the people of this country, not the least among them the increased trade and industry which has come from scientific discovery. But the new Poor Law was a great agent in improvement, and it has taught us these two things which seem to me to be lessons which we ought to lay to heart at the present time. One of them is that the improvement in the condition of the labouring classes, though a matter for which we ought never to cease to struggle, is not a matter that we can hope to gain in a day by a single measure or by any Royal road. It is a matter of slow growth and development. The evils which the old Poor Law caused took two centuries to work out, and it has taken at least two generations before we have shaken ourselves free of the injury which it did. There is another consideration which we must bear in mind. We must not be satisfied with the mere idea that the measure we propose is munificent and profuse. We must learn this rule, which is true alike of rich and poor, that no men and no class of men ever rise to any permanent improvement in their condition of body or of mind, except by relying upon their own personal efforts. The wealth with which the rich man is surrounded is constantly tempting him to forget that truth, and you see in family after family men degenerate from the habits of their fathers because they lie sluggishly and eat and enjoy what has been placed before them without appealing to their own exertions. The poor man, especially in these days, may have a similar temptation offered to him by legislation, but the same inexorable rule will work."

With regard to parish councils, Lord Salisbury pointed out that if they did nothing else they would at least raise the rates. He remarked:—"I am myself responsible for having assisted in the creating of county councils, and probably if I have the opportunity I shall be responsible for creating district councils. I am quite sure that in both cases I shall be responsible for a very considerable addition to the

rates. That seems to me to be a very imperfect and unsatisfactory mode of relieving the hardships of which our labouring friends complain."

Lord Salisbury pointed out that a system of old-age pensions would be an excellent thing, but that "in order to be effective it must be done on sound business principles, and we have not yet gone sufficiently into details to know whether that can be effected. If it can be done without imposing any serious burden on the rest of the community it will be a very great benefit to the poorer and more helpless among us. But it will succeed precisely in proportion as it observes the rules at which I have already glanced. It must be something that will facilitate thrift, because so long as it facilitates thrift it will confer unmixed benefit. When it goes beyond that line and consists of presents of public money, it will run great risks of the injury which always attends legislation of that kind; and I fear that its principal object may be frustrated. It is fair, however, to remember that the poorer classes themselves have already made great and successful efforts to provide themselves with friendly societies. Some of the friendly societies of this country are very powerful and successful, but there are numbers that have grown up and failed in every country district, testifying at once to the reality of the desire and the value which the poorer classes attach to them and to the extreme difficulties which they meet with and the risks which any such organisations involve."

The most important part of Lord Salisbury's speech dealt with Home Rule. He said:—"And what I want you to consider is the position which such an event, if it takes place, will leave England in the eyes of Europe and of the world. Europe and the world will know very well what the circumstances of the case have been. They will not be misled by any sentimental observations about the union of hearts. They will know that Ireland has forced England to give what will then be given, and what will it be? England is the free trade country of the world. You will be setting up within a mile and a half of her shores an ultra-protectionist island, which will be protected by England in the adoption of those theories. England is the Protestant nation of the world. England has resisted more than any other country the domination of the clerical profession, however deeply honouring it in the exercise of its legitimate functions; and has resisted the secular domination of the clerical profession. You are going to create an ultra-clerical State under the government of Archbishops Croke and Walsh. You are going to give the power of the majority in that State, and therefore the power of the State, to those who through long ages have always been the enemies of English influence and English power. They fought against us when we quarrelled with Spain, when we quarrelled with America, and when we quarrelled with France. They took the side of Spain, of America, and of France. And you are going to submit to place under the heels of this majority a rich, progressive, enlightened minority, who are in deep sympathy with yourselves. You are going to give to that majority, which contains all that is backward, all that is unprogressive, all that is contrary to civilisation and enlightenment in Ireland, power over all that is enlightened, civilised, and progressive. And you support this State, well knowing the conditions in which it must go forth. It will be utterly impecunious. The exchequer of the future Irish—I was going to say of the Irish republic, but I suppose I must call it the Irish province—the Irish exchequer will be needy from the first, and new burdens must be imposed, and when the question comes as to who shall bear them, the majority will remember that the minority are rich, and Belfast and Londonderry, and all the flourishing and wealthy districts that surround them, will have to bear the chief part of the burden in enabling the ultra-protectionist, ultra-clerical, and uncivilised community to float. And when Europe and the world look on and see that you have allowed this to be done—have allowed this to be wrenched from you—what conclusion will they draw? What conclusion would you draw if you saw that Italy was forced to give up Sicily under similar terms, or that Germany was forced to give up Hanover, or that France was forced to give up Brittany? You would say at once 'This State is either so weak that we must conclude that the period of its vigour has

passed by and the time of its senility has set in,' or, 'this State is so torn by thoughtless factions that men are willing to sacrifice even the integrity of their empire and the principles in which they most believe, and the classes who have borne everything for them, and to whom they are most attached, in order that they may get a few more votes in support of their political party.' Do you think that this will be without effect upon your power and standing in the world? What is it that gives to this little island its commanding position? Why is it that fleets from every nation, from every quarter of the globe, come into your ports; that the products of countless regions are subject to your industry; and that the manufactures which the industry of your people complete are carried to the furthest corners of the globe? What is it that gives to you that privileged position? It is that your flag floats over populations far more numerous and regions far vaster than your own, and that upon the dominions of your Sovereign the sun never sets. But when they see that, under the pressure of Irish disaffection, you have lost the nerve, or the fibre, or the manliness to uphold the integrity of your Empire, will they not apply the lesson to themselves, and many of them say, 'Now is the time for us to shake off this connection and stand alone and independent in the world?' Remember, there are vast regions and vast populations over which you rule, though it cannot be said you rule by force, because your rule is mild and gentle, and over which you would not rule if your force was not believed in. I cannot conceal the deep apprehension with which I look to any falling or finching on the part of this people during the trial which destiny has appointed to them. We are now at what may be called the turning point of the ways. We are now at a point where, if we show qualities by which our ancestors attained empire, we may be thought worthy to retain it and hand it on. But if we are deceived, if we allow ourselves to be deceived by hollow sentimental follies which are in reality only excuses for weakness and want of courage, the day of our power will be set, and slowly we shall recede from the great position that was handed down to us.

The death of Mr. C. H. Spurgeon, the well-known Baptist preacher, will cause general regret. An abundance of stories that indicated the quaint humour for which he was celebrated are in circulation. At the weekly prayer meetings at the Tabernacle Mr. Spurgeon was in the habit of inviting any one who was disposed to offer prayer. On one occasion, in reply to this invitation, a man following the occupation of a dustman rose to engage in prayer. He began, "Oh, Lord, we are dust." This, in the circumstances, somewhat taxed the gravity of his hearers. He proceeded to thank the Lord "that He had put it into the heart of His servant Charles Spurgeon to send him (the dustman) a leg of mutton." This was more than Mr. Spurgeon could tolerate. In a tone of indignation, not unminged with humour, he peremptorily told the man to "sit down."

On the point whether Mr. Spurgeon could be heard by all the vast congregation of 25,000 persons when he preached in the Crystal Palace, a correspondent tells the following story:—"Mr. Spurgeon before the day arrived went to the Palace one day to make a test speech. Standing on the spot from which he would preach, he recited in his well-known tones the following passage of scripture: 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Having spoken these words, he left the building, apparently satisfied with its acoustic properties. A few days later a poor labouring man attended an 'experience' meeting in the district, and with much confidence told how he had been converted. He said he was so bad that he thought he could not be saved. But he spent a dinner hour in the Crystal Palace, praying behind one of the statues, and as he prayed he distinctly heard a voice from Heaven say: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' From that moment he was converted. Little did he know of Mr. Spurgeon, or Mr. Spurgeon of him."

Three young fellows came in and settled themselves conspicuously in the gallery with their *Acts on*.

In vain the officials requested them to uncover. Of course Mr. Spurgeon's eye was soon upon them, and, leading his discourse round to the respect which all Christians are bound to show for the feelings of others, "My friends," he said, "the other day I went into a Jewish synagogue, and I naturally uncovered my head; but on looking round I perceived that all the rest wore their hats; and so, not wishing to offend against what I supposed to be their reverent practice, though contrary to my own, I conformed to Jewish use and put on my hat. *I will now ask those three young Jews up in the gallery to show the same deference to our Christian practice in the House of God as I was prepared to show them when I visited their synagogue, and take off their hats.*" Scarcely had there been a rebuke so genial, so witty, and so just.

To illustrate what he meant by going direct to the point, Mr. Spurgeon once told how he had one day met a labouring man on a hot day resting for a moment, with a loaded barrow and wiping the perspiration from his forehead. "It's a hot day, my man," said Mr. Spurgeon sympathetically. "Yes, it is," said the man, looking straight at Mr. Spurgeon, "and I never seed a man look more like standing a pint of beer than you in my life." "That man," said Mr. Spurgeon, "went straight to the point."

Mr. Spurgeon was explaining how it was that he was always preaching with so much energy the truths of the Gospel to those who were perhaps as fully conversant with them as himself. "The fact is," he said in effect, "I am like the man who knocked at the wrong door late at night. After he had been knocking for some time a head appeared at a window and a voice was heard saying, 'What do you want?' 'I want Mr. Smith.' 'Then why do you come here disturbing me when Mr. Smith lives next door?' 'That's just it,' was the reply, 'Mr. Smith has no knock, and so I have to knock loudly with yours to make him hear.'"

Some years ago a clergyman of the Church of England had been with his wife to hear Mr. Spurgeon preach, and they sat together in the side gallery near the pulpit. The sermon over, and a collection being made, the lady suggested that the opportunity was favourable for getting away and avoiding the crowd. She rose to leave, and, in trying to pass some other people on the seat, knocked down some hymn-books. The clergyman rather nervously pulled his wife's dress to try and restrain her from carrying out her intention; whereupon Mr. Spurgeon, who had been quietly looking on at the scene, said, in a confidential whisper, not intended to be heard by the congregation, "You had better go, sir, or you will hear more of it."

The following is a well-known tale, told by Mr. Hawes recently, which is generally attributed to Mr. Spurgeon:—"The use of dramatic action has sometimes been carried to a ludicrous extent; but also with effective results in the way of riveting attention. 'What's that thee says, Paul, 'I can do all things?' I'll bet thee half-a-crown o' that.' So the preacher took out half-a-crown, and put it on the Bible. 'However,' he continued, 'let's see what the Apostle has to say for himself.' So he read on, 'through Christ that strengtheneth me.' 'Oh!' says he, 'if that's the terms of the bet, I'm off!' and he put the half-a-crown into his pocket."

The late Rev. William Denton used to spend much of his time at the British Museum. He had noticed for a long time a gentleman consulting tomes of the Fathers and the Puritan divines. One day he said, "I suppose, sir, you are preparing some work of great research?" "Oh," said the gentleman, "don't you know who I am? I am Spurgeon's man. I have to get up for him all the most telling anecdotes from old or not generally accessible books."

A writer in the *New Review* on the character of the late Duke of Clarence observes that the persistence of hereditary type was exemplified very strongly in the case of the late Duke of Clarence. For two or three weeks after his birth he is reported by careful observers to have presented an almost exact image,

feature for feature, of the Queen. But, as is usual with young children's faces, the expression changed completely after a few months. When, again, he lay dead upon his pallet bed at Sandringham, it is reported that his features were a most remarkable facsimile of those of the late Duke of Albany. The late Duke was emphatically his mother's son. Such, for instance, were the gentle amiability of demeanour, the modesty, almost akin to a retiring bashfulness, the slight involuntary action of the head while conversing, the turn of phrase and expression in which his thoughts found readiest utterance. Along with these were mingled a cheerful geniality and good nature and a kindly consideration and forethought for the feelings of others that extended itself sometimes to an almost extraordinary minuteness of detail, which he no less manifestly inherited from the Prince of Wales. From his father, too, came the hearty love of field sports, and in his more vigorous healthful days the faculty of enduring an almost abnormal amount of fatigue without apparently experiencing any inconvenience therefrom. For though he was always pale of countenance and consequently often supposed to be weakly, yet in reality he seems by nature to have possessed a thoroughly robust constitution.

One of the traits which especially attracted the attention of those who knew the late Duke as a child was the strength of his memory. Like many other children, he seems to have been fond of learning pieces of standard English poetry by heart—some of them of pretty considerable length—in order that he might repeat them to his parents on birthdays or other special occasions. But in two respects this power of memory was, in his case, somewhat curiously shown. The first was that he possessed in a peculiar degree the faculty of remembering names and faces. When once he had been introduced to any person, and clearly learnt their name, and conversed with them for a few minutes, he never afterwards seemed to forget them. However long the time that elapsed before he met them again, he immediately on seeing the same face recalled at once the name, and what he heard originally about the person who bore it. Of course, in his position it was inevitable that the number of those who thus passed before him was very great indeed, and many who had only spoken with him for a few minutes at a time have expressed their surprise when, years afterwards, he happened to meet them, sometimes even on the other side of the globe and in the most unexpected ways, how readily he recognised them again, and without a moment's hesitation inquired regarding some relative of theirs, or some incident almost forgotten by them, but which had been uppermost in their thoughts when he had seen them years before under wholly different circumstances. A second way in which the tenacity of his memory was manifested was the manner in which he threaded his way amid the intricacies of genealogical connection. When once he had got clearly before him the place of any historical personage, for instance, in a dynasty or pedigree, he never forgot it.

Among the influences that went to mould the character of the late Prince, none was, perhaps, more potent or enduring than the warmth of the love he bore towards his mother and sisters. All Englishmen have rejoiced to witness how both she and the Prince of Wales have always had their children near them and about them from the earliest nursery days upwards. There has probably never been a home in England where the parental and filial relationship was more unrestrained, or where the enjoyment of mutual affection between parent and child was so absolutely without a flaw. The mother was ever with them, playing with or reading to them, encouraging their studies, taking a wise personal superintendence over everything that could in any way whatever effect the healthful development of her sons and daughters; and the fearless open-hearted converse that grew up between the mother and her elder son from childhood nothing afterwards ever came to spoil. Nothing that gave pleasure to him ever seemed too insignificant to be communicated to her, if to share it with him would give her pleasure. The mother and the sisters seemed ever to recur again and again to his thoughts; not only in his boyhood but in his youth and manhood was this constantly the case, and all who were

intimate with him either while he was in the Navy, or at College, or in the Army, have alike remarked how often he would revert artlessly and almost unconsciously, if only by a passing reference, to the one topic that seemed ever uppermost in his mind.

Referring to their prolonged travels abroad, the writer observes that it would be absurd to imagine that two young men of the respective ages of Prince Albert Victor and Prince George should take in fully all the information given respecting the various places and people they saw, as older persons might have done; but it would be equally idle to suppose that no permanent impressions were left on the mind and character of the young Prince by such a three years' education, and by having seen the most interesting countries of the world; in each case under the guidance of specialists, from converse with whom in a very short time it was possible to learn more than most people have an opportunity of doing by months of study through books alone. Since those days the late Duke again more than once visited the Mediterranean, Greece, and Egypt, and further extended his travels throughout the length and breadth of India. There, under the able guidance of Sir Edward Bradford, who planned and arranged the whole tour with well-weighed care and forethought, he is stated to have accomplished with untiring perseverance even more than the Prince of Wales himself did in his stately progress in 1876. In the course of his short life, the Duke of Clarence had already become practically and personally acquainted with the chief portions of the Empire; and his features and bearing and manner were known in other parts of the Empire as well, if not better, than they were known by many in these islands themselves. Here in England he was only beginning to be known. He had barely had time, though he was in his twenty-eighth year, to afford any adequate opportunity to the people to become thoroughly acquainted with him.

At Cambridge the Prince spent six or seven hours a day in study, besides the time given to his private reading. He passed one long vacation at Heidelberg, and kept up his German reading after his return to Cambridge with a German tutor. French he had been familiar with from his earliest years. He spoke it easily and well. He was orderly and methodical in his appointments. He attended College chapel quietly twice on Sundays, and once or twice during the week. He generally dined in Hall. No one could accuse him of affectation or giving himself airs. The most that could ever be said in his disfavour was that he appeared occasionally somewhat absent in mind, or replied to a question as if he had not heard the last remark made to him by his neighbour. Generally, on Thursday, he would have a few guests, rarely exceeding six or eight, to dine with him in his own rooms in College. To these little parties, besides his more intimate personal friends, came, in twos or threes at a time, many of the senior members of the University; and in the evening afterwards there would often be a couple of rubbers of whist, which he was very fond of and played well. In his hours of recreation he strove to identify himself with all the interests of the place. Though he belonged to the Union, and sometimes attended the debates, he was more often seen in the rooms of the Pitt Club. He occasionally went on the river, but having been initiated into the mysteries of rowing in his naval cadet days it did not now appeal to him as his chief amusement. Polo and hockey were the two games he appeared to like best. He sometimes hunted, but an undergraduate cannot do so except under difficulties. He was fond of open-air exercise, and constantly might be met riding, either across the open fields in late autumn, or at other times on the broad turf that borders the roads in the neighbourhood of Cambridge, with two or three of his undergraduate friends, to whom often he would give a mount on his own horses. His love of music was inherited; he nearly always attended the weekly concerts of chamber music in the small room at the Town Hall. His human sympathies with the poor and suffering were evinced by the warm interest he took in the Toynbee Hall work in Whitechapel, and in that of the Trinity College Mission in Camberwell.

There was in the Duke of Clarence, adds the writer, a total absence of ill-will to any man, of all ill-temper, or arrogance, or self-conceit. He was ever willing to defer to the counsels of those who were older or wiser than himself, ever ready to do promptly and gracefully that which he saw or was shown to be fitting. In judging of that fitness he was scrupulous in his desire to avoid wounding the feelings of others: he was ever intent, if possible, to give them pleasure. His honesty of purpose was at all times transparent: in word and deed he was ever sincere. His simple ideal was to do quietly and without fuss the plain duty of the moment and to leave the rest to God. His experience of men and things was already wide; had he lived his outlook on life would have been still further broadened; an increase of responsibility and of authority would inevitably have strengthened the development of his mental powers. He had a fond love for his country, and, founded on a knowledge of what she had done in the past, a firm belief in her destiny in the present and in the future. It is not wonderful that he should have inspired in his home circle and amid his relatives and friends the deepest and truest affection and regard.

Professor William Crookes, F.R.S., contributes to the *Fortnightly Review* a most suggestive paper on "Some Possibilities of Electricity." Having referred to the "ether" as an impalpable, invisible entity, by which all space is supposed to be filled, Professor Crookes observes that until quite recently we have been acquainted with only a very narrow range of ethereal vibrations, from the extreme red of the solar spectrum on the one side to the ultra-violet on the other—say, from three ten-millionths of a millimetre to eight ten-millionths of a millimetre. Within this comparatively limited range all our knowledge has been hitherto confined. It is conceivable that vibrations of the ether, longer than those which affect us as light, may not be constantly at work around us. Recent researches give an almost infinite range of ethereal vibrations or electrical rays, from wave-lengths of thousands of miles down to a few feet. Rays of light will not pierce through a wall nor through a London fog. But electrical vibrations of a yard or more in wave-length will easily pierce such mediums, which to them will be transparent. Here, then, is revealed the bewildering possibility of telegraphy without wires, posts, cables, or any of our present costly appliances. Granted a few reasonable postulates, the whole thing comes well within the realms of possible fulfilment. At the present time experimentalists are able to generate electrical waves of any desired wave-length from a few feet upwards, and to keep up a succession of such waves radiating into space in all directions. It is possible, too, with some of these rays, if not with all, to refract them through suitably-shaped bodies acting as lenses, and so direct a sheaf of rays in any given direction: enormous lens-shaped masses of pitch and similar bodies have been used for this purpose. An experimentalist at a distance can also receive some, if not all, of these rays on a properly-constituted instrument, and by concerted signals messages in the Morse code can thus pass from one operator to another. What, therefore, remains to be discovered is—firstly, simpler and more certain means of generating electrical rays of any desired wave-length, from the shortest, say of a few feet in length, which will easily pass through buildings and fogs, to those long waves whose lengths are measured by tens, hundreds, and thousands of miles; secondly, more delicate receivers which will respond to wave-lengths between certain defined limits and be silent to all others; thirdly, means of darting the sheaf of rays in any desired direction, whether by lenses or reflectors, by the help of which the sensitiveness of the receiver (apparently the most difficult of the problems to be solved) would not need to be so delicate as when the rays to be picked up are simply radiating into space in all directions, and fading away according to the law of inverse squares. Any two friends living within the radius of sensibility of their receiving instruments, having first decided on their special wave-length and attuned their respective instruments to mutual receptivity, could thus communicate as long and as often as they pleased by timing the impulses to produce long and short intervals on the ordinary Morse code. This is no mere dream of a visionary philosopher. All the requisites needed to

bring it within the grasp of daily life are well within the possibilities of discovery, are so reasonable and so clearly in the path of researches which are now being actively prosecuted in every capital of Europe that we may any day expect to hear that they have emerged from the realms of speculation into those of sober fact. Even now, indeed, telegraphing without wires is possible within a restricted radius of a few hundred yards, and some years ago Professor Crookes assisted at experiments where messages were transmitted from one part of a house to another without an intervening wire by almost the identical means here described.

Professor Crookes adds that the discovery of a receiver sensitive to one set of wave-lengths and silent to others is even now partially accomplished:—"The human eye is an instance supplied by nature of one which responds to the narrow range of electromagnetic impulses between the three 10,000,000th of a millimetre and the eight 10,000,000th of a millimetre. It is not improbable that other sentient beings have organs of sense which do not respond to some or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance, what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realise the dream of mediæval mystics and become an everlasting lamp with no expenditure of energy or consumption of fuel."

Mr. Crookes states that by means of currents alternating with very high frequency, Professor Nikola Tesla has succeeded in passing by induction, through the glass of a lamp, energy sufficient to keep a filament in a state of incandescence without the use of connecting wires. If exhausted glass cubes are used as the source of light, very beautiful effects are produced. The electric generator is capable of exciting the tubes at a considerable distance, and the luminous effects are very striking. There is no difficulty in producing by this means sufficient light to read by. The ideal way of lighting a room would be by creating in it a powerful, rapidly-alternating electrostatic field, in which a vacuum tube could be moved and put anywhere, and lighted without being metallically connected with anything. Professor Tesla has obtained such a condition by suspending, some distance apart, two sheets of metal, each connected with one of the terminals of the induction coil. If an exhausted tube is carried anywhere between these plates it remains always luminous. It further appears that a true flame can now be produced without chemical aid—a flame which yields light and heat without the consumption of material and without any chemical process. To this end we require improved methods for producing excessively frequent alternations and enormous potentials. The energy required is very small, and if light can be obtained as efficiently as, theoretically, it appears possible, the apparatus need have but a very small output. For the production of light at least, the heavy machinery at present in use would seem to be unnecessary. For the work that lies ahead, the first requisite is a source of electricity cheaper and more universally applicable than the tedious conversion of chemical energy into heat, of heat again into mechanical power, and of such power into electric current. It is depressing to reflect that this roundabout process, with losses at every step, is still our best means of obtaining a supply of electricity. Until this is accomplished we are still haunted by the steam-engine with its clouds of smoke and its heaps of cinders and ashes. Water power to set dynamos in action is only available in exceptional cases, and very rarely indeed in our country. The rays of the arc light, allowed to act judiciously on plants, may, to a more or less extent, compensate for lack of solar heat and light; but so long as electric energy is so costly, we cannot bring this interesting fact into industrial practice. It has been found in not a few experiments

that electric currents not only give increased vigour to the life of the higher plants, but tend to paralyse the baneful activity of parasites, animal and vegetable. Here, then, is unlimited scope for practical research, in which the electrical engineer must join forces with the farmer, the gardener, and the vegetable physiologist.

The total amount of *vis viva* which the sun pours out yearly upon every acre of the earth's surface, chiefly in the form of heat, is 800,000 horse-power. Of this mighty supply of energy a flourishing crop utilises only 3,200-horse power, so that the energy wasted per acre of land is 796,800-horse power. We talk loudly of the importance of utilising the refuse of our manufactures; but what is the value of alkali waste, of furnace slags, of coal tar, or of all of them together, compared to the loss of 796,800-horse power per acre? The application of electricity to sanitary improvements is another possibility, turning again mainly on a cheap supply of current. The electrical treatment and purification of sewage and industrial waste waters is a demonstrated reality which merely requires a reduction in the cost of the agent employed. The sterilisation, *i.e.*, the destruction of diseased germs by electrical means, of the water supply of cities has been proposed and discussed. Another point at which the practical electrician should aim is nothing less than the control of the weather. The great evil of a thunderstorm consists in the weather being upset. The storm is followed by a fall of temperature, and a fit of rain, clouds and wind, which rarely lasts less than a week. Cannot the accumulation of electric energy in the atmosphere be thwarted, dispersed, or turned to practical use? In like manner we may hope to abate the terrible fog nuisance. It has been shown that during a genuine London fog the air is decidedly electro-positive. What the effect would be of neutralising it would not be very difficult to show. We hear of attempts at rain-making said to have been more or less successful. Shall we ever (asks Mr. Crookes) be able, not to reduce our rainfall in quantity, but to concentrate it on a smaller number of days so as to be freed from a perennial drizzle.

The following is the authentic history of the Imperial diamond, which has acquired considerable celebrity from the recent litigation in India between the Nizam of Hyderabad and Mr. Jacob, and the ownership of which has still to be decided by the Civil Courts at Calcutta. The Imperial diamond, which was the property of a powerful and wealthy syndicate, was intrusted for sale to the well-known firm of diamond merchants, Messrs. Pittar, Leverson, and Co., of London and Paris. In the official description of this stone it is described as "the largest and most beautiful among celebrated and historical diamonds," and the statement is supported by comparison with the Koh-i-Noor among English Crown jewels, and the Regent among those of France, which are certainly the two most celebrated and best-known cut diamonds in the world. The Koh-i-Noor in its present state, weighs 106 carats; the Regent, which is the French name for the Pitt diamond brought back from Madras at the beginning of last century by the grandfather of the great Earl of Chatham, 136 carats; while the Imperial diamond weighs as much as 180 carats. The original weight of the Imperial diamond in its rough state was 457 carats. From this block a portion of 45 carats was at once detached, and cut into a brilliant of twenty carats, which was sold long ago. The remaining block of 412 carats was sent to Amsterdam about ten years ago, where, under the personal direction of three of the first lapidaries of the town, it was cut down to its present size of 180 carats. It is stated that the Queen of Holland, now Queen-Regent, was present when the first facet was cut, and that the whole cutting of the stone occupied eighteen months. The circumstances under which the stone received the name of Imperial were the following:—"It was exhibited by request to the Queen, and the Prince of Wales who happened to be present, on seeing it exclaimed, 'It is an Imperial diamond.'" The owners of the stone at once bestowed that title upon it, by which, no doubt, it will always be known. The Imperial diamond was prominently exhibited at the Paris Exhibition, where special measures were taken for its safe custody, as, for instance, the table

on which it was placed being lowered into the ground at night and protected by an iron door.

The Countess of Aberdeen writes:—"Amongst the many proposals made for the disposition of the money subscribed from various quarters for a marriage present for the Princess May of Teck, I have not seen any suggestion for using at least some portion of it for the purpose of presenting her with a gift as a memorial of the late Duke of Clarence. Whatever objections may exist against the proposal of a dowry for the Princess, or for endowing charities in memory of the Duke, these cannot be urged against a proposal to devote that wherewith we had wished to express our affectionate and loyal good wishes, now to the purpose of presenting a token of the intense sympathy with which we would fain surround our Royal young widowed bride. Such a gift might take the form of a pendant composed of as beautifully painted a miniature of the late Duke as could be procured, placed in as exquisite a setting of diamonds as could be devised. And I cannot but believe that such a gift coming from the full hearts of the wives, mothers, and daughters of the British Empire would prove acceptable to the Princess as a proof of the craving to show, in some tangible form, that we do desire to sorrow with her whose almost unparalleled bereavement has moved us to the depths of our being. Should this suggestion be favourably received, may I add that I would gladly undertake to be hon. treasurer for such a fund until such time as I could hear from other ladies and gentlemen willing to act in the matter? It would be well that we should throw the fund open to all willing to subscribe in all parts of the British Empire, remembering the keen and true sympathy which this sad event has called forth in the colonies and the most distant parts of the world, as well as at home."

Professor Garner records in the *New Review* some further experiments he has been making in America with a view to investigating the language of monkeys. In these experiments he has used the phonograph with success. At the Zoological Garden at Central Park, New York, on approaching a cage containing four brown Capuchin monkeys, two white-faced Sapajous or Ringtails, one Cudde monkey, and a small Spider monkey, the Professor saluted them with the word which he has translated from the Capuchin tongue to mean "food," and which he also regards as a peace-making term among them. On hearing this word almost immediately one of them responded to it and came to the front of the cage. On its being repeated two or three times the remaining three came to the front, and on the Professor thrusting his fingers through the bars they took hold of them and began playing with them with great familiarity and apparent pleasure. They seemed to recognise the sound at once, and also to realise by whom it had been delivered: "Up to this time I had shown them no food, or drink, or anything of the kind; but soon after I gave them small bits of apple and carrot in response to their continual request, using this particular sound until I had satisfied those present that they really understood the word that I had used."

The phonograph, having recorded the sound, was turned upon a cage containing one small Rhesus monkey, and Mr. Garner recorded a word of the Rhesus monkey believed to mean "food":—"I then turned the cylinder and repeated it to some monkeys of the same variety in another cage. Then, on presenting some small bits of apple and carrot, I induced the monkeys to use the same sound, which they continually did and appeared to be asking for food. The cage contained some eighteen or twenty monkeys, and I took a very accurate record of them, almost in chorus. I was satisfied that I had discovered the sound in the Rhesus dialect which meant "food." It was repeated next day to a shipment of seven monkeys brought from Europe. They had never seen or heard any of the monkeys in Central Park. Immediately upon the reproduction of the record taken in the monkey house they began to respond, using the same sounds, and gave every evidence of understanding the meaning of the sounds delivered through the horn:—"It is exceedingly difficult to represent this sound by any formula. But as

nearly as I can express it in letters it is approximated by the letters ngu-u-w, being the long u, equivalent to double o in the word 'shoot.'" The new arrivals were all Rhesus monkeys. After having made records of two young monkeys, "I carried the cylinders (writes the Professor) to the monkeys' house, where I reproduced them on the phonograph, in the presence of the Rhesus monkeys confined there, and found that they gave evidence of understanding; although the great number of them prevented its having the effect that it otherwise would have had, because it was impossible for them to distinguish whether these sounds were made by some of their own number, or some new monkeys that had been introduced into the house."

In the Zoological Garden at Washington the Professor found old "Prince," the original grey Macacus from which he made the first record in the phonograph; also some four or five Capuchins, some of them very good specimens. The brightest one, a little brown monkey named "Pedro," is "exceedingly clever and communicative." On the Professor's first visit to him he was caged with several others:—"In the same cage was a small spider monkey, who was very fond of playing with little Pedro, and who had a habit of catching him by the tail and dragging him around on the floor. This, Pedro seemed to dislike very heartily. He complained very frequently and very loudly, but to no purpose. The other monkeys seemed to impose upon him, depriving him of his food and all other liberties that a bright little monkey ought to have had in a free country like this. And when I first visited the cage I took his part against the other monkeys, and we soon became friends. He would catch hold of my finger through the meshes of the cage and chatter and show every mark of appreciation. We soon became quite good friends. A little later I had him placed in a cage to himself, where I have been able to handle him with comparative ease. I have made a splendid phonographic record of his speech. I got him to hold his mouth right up to the tube and talk quite loud. Each succeeding experiment gives me more and more assurance of the ultimate success of my studies."

Writing in the *New Review* on "Discipline and the Army," General Sir George Higginson complains that the present tendency is to banish the veteran from the ranks of the Army:—"In our endeavour to graft a Continental system on our sturdy old military foundation we are risking the prestige of an army that has known reverse but never defeat. A discipline founded on traditions extending over more than 200 years has been the mainspring of our regimental mechanism. At first mere blind obedience, it fashioned itself into that unhesitating trust in God, the King, and the Colours which Corporal Trim handed down unimpaired to the soldiers of Wellington and the Tommy Atkins of the day when the fate of India depended on the enduring valour of the British veteran. The voluntary engagement of a man to serve as a soldier practically ends in his being a soldier for life, if fairly dealt with: by such means the mass of citizens is relieved from military obligations, and pacific occupations can be followed without irritating interruption. The adventurous and turbulent, the idle and unruly, had in the ranks a legitimate outlet for their restlessness; but an army so composed needs far stricter training and discipline than one in which rich and poor, the educated and uneducated, the gentle and the cruel are indiscriminately mingled. An assimilation of Continental military discipline to our own Army is impossible." In the trained soldier his fellow citizens recognise the type of obedience to authority which can be attained only through the sternest influence of discipline. He holds the honour and reputation of the regiment that has been his home to be sacred, and would lay down his life to maintain them untarnished:—"And for this veteran, priceless, one would have thought, in a non-military country such as England, we are substituting lads who are able, nay invited, from the earliest days of their enlistment to air their childish grievances in the newspapers, in whom tradition excites no reverence, and to whom the name and number of their regiments suggest no pride. Discharged to the Reserve at the very moment when discernment of the meaning of discipline is beginning, they throw off all habit of self-

restraint, and, though unfit for home and citizenship, cease to be soldiers. We are told that 50,000 of such men thus relegated to peaceful pursuit, or, alas! often to idleness, can, at a moment's notice, be recalled, and give stability to the ranks they have quitted."

Granting to our immature rank and file all the pluck, dash, or *elan* characteristic of the British youth, whether gentle or simple, can we believe in his tenacity unsustained by ties of discipline and physical training? "The experiences of the Franco-German war and the recent improvements in all weapons lead us to the conclusion that in the next campaign the strain on the nerve, brain, and above all the resolution, of a soldier will be heavier than men animated only by patriotic enthusiasm can sustain. Thousands will respond at the first national call to arms, but only to find that the crash of modern artillery, and the withering fire of magazine rifles in practised hands need more to oppose them than the pluck and spirit of boys and *franco-tireurs*. Our wealth, luxury, and insular pride foster this growing indifference to the realities of our present position and to the lessons of the past. 'With such an army I could have gone anywhere, and done anything.' So spoke our Iron Duke of his veterans of the Peninsular. Have we now even the nucleus of such a force? I fear not. The cause is to be found not in the faulty organisation of the War Office, or in the credulity of War Ministers prompted by theorists. Discipline, wholesome and prudent, the result of example and patient training, is no longer a watchword among Englishmen; and until it resumes its power in every relation in our lines we cannot expect the value of discipline in the army to be fully understood." To those who know the stern realities of war the conviction has long ago come home that organisation, however perfect in theory, can never be of practical value if the raw material to be worked upon is an inferior substitute for the stout national stuff which has reached maturity; and, assuming, therefore, which I do with regret, that Englishmen as at present minded will not tolerate any general obligation for military and naval service, surely the more closely should they regard the class which they provide to fulfil that obligation which every nation in Europe has recognised except our own. No amount of extra pay will make a boy recruit into a fighting man enlisted as he now is, only to be discharged just as he is beginning to understand the meaning of the word duty. . . . It is the national impatience of restraint which lies at the root of that general relaxation of faith in discipline which is brought into more prominent evidence in the Army.

"In the endeavour to popularise the Army, which means to fill the ranks somehow, the attractions offered nowadays must be such as are congenial to modern tastes: higher pay, greater comforts, relaxation in the severity of punishment for military offences, and every facility for the expression of discontent and the clamour for redress. We no longer hear of the recruiting officer recounting the glorious history of the old regiment, the stirring tales of actions recorded on the colours, and the prowess of individual soldiers before the enemy; the spirit of adventure is not worked upon with the object of arousing devotion to a noble profession, but rather is the appeal disguised in promises of being well cared for and in the charm of 'deferred' pay. And what is the result? In the barrack-room the talk is not of warfare, of prospects of distinction, or the bold, bright aspirations of men who look on their regiment and its traditions as their home and property, but of what will happen to them at the end of their short engagement when, with their 'deferred' pay in their pockets, they will start afresh in life. . . . This gradual introduction of the military element into civil life has enabled us to form the Reserve, of which I need but remark that, unless the country will submit annually to the disturbance which three weeks' training of Reservists would involve, grave doubts exist whether it will be found fit to strengthen the discipline as well as the numbers in the ranks it is called on to fill in a sudden emergency. A trained soldier may recover his aptitude for drill, camp, or barrack life with extraordinary rapidity (I refer here to the infantry soldier only, for naturally the cavalry or artillery

man cannot regain his efficiency all at once), but habits of discipline do not return at the first summons."

The gallant General relates one incident of his personal experience closely bearing on this subject:—"The battalion of the Guards in which I served embarked for the Crimean campaign 1,000 strong; not one man in the ranks had less than seven years' service. I will not do more than recall the events of that war; the vicissitudes of climate, the crowded, ill-found transport-ships, the ravages of the cholera, the long weary nights in the trenches amid snow and mud that baffled description, the privation of food and shelter, and the absence of all that could rouse enthusiasm except the well fought battles ending in victory. Verily our discipline was on its trial, and well did our men sustain it. There are survivors of those scenes, men who sprang from the same class as the recruits of to-day. Ask them why no grumbling was ever heard, no questions asked, no hesitating response to the call of duty: they will tell you that long habits of subordination and mutual confidence had made their regiment their home; and a grand old community it was! Between the non-commissioned officers, all of them men of lengthened experience, and the younger rank and file there existed a body of veteran soldiers, unfitted, perhaps, for the non-commissioned rank, but thoroughly reliable in all emergencies. In camp, in bivouac, in quarters, these men gave the tone and example to the rest; they were ever at the side of their officers at any moment of difficulty or danger, and I can never think of these men without deep regret that under the fascination of the short service theory we have discarded from the ranks the class in which the best type of the disciplined soldier could be found."

In an article on Marriage by Susan, Countess of Malmesbury, in the *Fortnightly*, the writer observes that the great curse of modern society is to be found in luxury, idleness, and extravagance. In this women are undoubtedly the chief sinners:—"Among the poorer classes, their dress, as compared with that of the women of foreign nations, is outrageously above their means, and revoltingly unpleasing as well. This, and the waste of good food simply thrown away from sheer ignorance and carelessness, positively horrifies anyone acquainted with the thrifty habits and suitable clothing of, let us say, French and Italian peasants. English people are notorious abroad for their extravagance, and are deservedly taken advantage of in consequence." The writer then draws a comparison between the habits of the French and English middle-class—the neatness, the thrift, the aptitude for accounts of the woman, her position in the household. In the same article occur the following true and sensible observations:—"The great enemy of marriage is not its irrevocable character, but the increasing luxury and idleness of the present day which pervades all classes, from the highest to the lowest. Why is a woman to be too great a lady to attend to the smallest domestic detail? It is her business, her daily bread, so to speak, as a man's work lies elsewhere, and she ought to pride herself on its punctual performance. Why is she not to be educated for the profession of a wife by being taught practical cooking, dress-making, and house-keeping? By all these things she enhances her own value and need not lose a single attraction. Such a wife, far from being an expense and a drag, is a positive economy to a man working his way up in life."

Mr. T. W. Russell, writing in the *Fortnightly* on the subject of Irish Education, mentions the ignorance of Irish girls of domestic economy as "something appalling":—"Go to any part of the country, and you will scarcely find a domestic servant who can knit a stocking or sew a garment. As to cooking, they are wholly ignorant of even the rudiments of this accomplishment. In the towns the results are lamentable. There the labouring classes are ill-fed, no matter what wages they earn; their homes are wretched; they live on white bread, tea, and porter. And this is largely due to the ignorance of the women. We have had this system of national education for sixty years, and the result is the existence of more illiterate voters in a single Irish county than in the whole of Scotland."

Dr. Jessop, in one of his admirable articles in the current number of the *Nineteenth Century*, gives a graphic description of the interesting remains of the past that are to be found in the village of Castle Acre. He says:—"Taking the first meridian west of Greenwich as a convenient dividing line, I doubt whether to the east of that line and south of the Humber there is a monastic ruin in England that can compare with Castle Acre for the extent and condition of its still existing remains, and for the facility with which its ground-plan could be made out, even in minute details. If such an extensive ruin had existed anywhere except in a remote village, it must have been carted away bodily centuries ago. As it is, it has simply fallen into decay. It has been a quarry from which all the beautifully carved work has been industriously removed, but there was a far more convenient quarry in the Castle and its walls for the squatters and anyone else who wanted stone or lime, than the more distant monastery afforded. Other protective influences have contributed as a check upon unlimited spoliation. The grand Tudor gateway appears to have been used as a dwelling a long time after the suppression; and there are considerable fragments of the residences of some of the office-bearers in the monastery which have never ceased to be inhabited to the present time. Large portions of the pavement of the church have been uncovered for the first time during the last three years; the walls of the cloister garth are still standing; the refectory remains as it was when the roof fell in. Anyone who likes may climb the dormitory stairs which the monks went up and down for more than four centuries. The boundary wall may be traced with ease from the great gateway to the ancient mill that abutted upon the ford over the Nar. Four at least of the altars at which mass was said for centuries in the church are still *in situ*; only their slabs of marble having been torn away. In the chapel of the cellarer's lodgings the frescoes at the east end are still to be seen—faint, of course, but distinctly traceable. I believe that the prior's house is buried in its own ruins; the arrangements of the infirmary and its members might be mapped out with certainty. As for the matchless west front of the church, with its two towers supporting it—one of which has survived—if it had not been for the swaggering improvers of the fourteenth century, who must needs insert a braggadocio 'Perpendicular' window in the place of the Norman lights, and in doing so hacked away a portion of the lovely arcading which still puts them to shame—that west front, I say, might have remained till now the most sumptuous specimen of Norman work in East Anglia."

"In fact, the Norman work has outlasted all the additions that the later men erected. They pulled down the apse and built up an ambitious Lady Chapel, of which no more than the foundations remain; from two other chapels, one on the north and another on the south, the altars have never been removed, though their roofs and windows have perished. The piers of the central tower are still standing; but above their bases are the immense masses of masonry that came crashing down some day or night a couple of centuries or so ago. There they lie for little boys and girls to climb and dance upon while they scream out little nursery rhymes about the monks of old! Quietly browsing through the old aisles or cropping the sweet grass that grows in the old cloister, the sheep wander and grow fat. As you stroll—quite unconscious of where you are—across the Convent Cemetery, where for centuries the Cluniac fathers gently laid their brethren to rest, each one shrouded in his monastic habit—the cattle chewing the cud of bovine reflection stare at you with their mild eyes—no speculation in those orbs—

'Little heeding the past—bent on pasture alone.'

It is not because Castle Acre can boast of a Roman Camp, nor because it contains a Saxon Cemetery, nor because its great earthworks are a wonder and astonishment to the passer-by, nor because the Norman Castle has a tale of its own to tell, nor because its parish church is a noble specimen of fourteenth-century architecture—nor even because the Cluniac Priory is so simple and interesting a monument of bygone greatness, that this out-of-the-way Norfolk village is so well worth a visit; but because *all* these things are to be seen in so small an area,

and all may be inspected in a few hours. In their aggregate they make up such a continuous series of historic and almost pre-historic records as perhaps could hardly be paralleled in any English village of the same size. Happily the whole parish, with the exception of the small holdings which have come down from the hordes of squatters, belongs to a single noble owner, who is not likely to let things get worse than they are. On the ruined Priory a good beginning has already been made by clearing away an immense mass of the debris which has accumulated, arresting the progress of decay, and protecting what is worth preserving. The Priory Church has been opened out from end to end under the able supervision of Mr. Hope, who has also cleared three walks of the cloister. The refectory still remains to be dealt with and the dormitory will be taken in hand when the season permits, Mr. Henry Willett again having liberally offered to contribute towards the cost of that part of the work. Much more than this, however, still remains to be done, and in the meantime a caretaker has been appointed to keep the ground—to admit visitors at a trifling charge, and to warn off ragamuffins with a talent for pilfering. Lord Leicester is not likely to stop at that point, but it is too much to expect that the noble owner should provide a playground for the world at large unless they who are interested in the preservation of our ancient monuments are prepared to support any efforts that may be made to arrest the progress of decay. Hitherto the remoteness of the locality has protected it from being overrun by any very large number of mischievous visitors; but our facilities of locomotion are steadily increasing, and the danger becomes greater from year to year of Castle Acre being overrun by a new horde of invaders—not now of Romans or Angles or Normans or even Squatters—but an invasion this time of Trippers, who will leave no traces of their existence behind them except their crumpled paper, their broken bottles, and their offensive names scribbled upon every wall or cut upon every accessible tree. Other conquerors have each and all come here to build up—such invaders as these come only to destroy.

SOCIETY.

A marriage has been arranged between Viscount Chelsea, eldest son of Earl and Countess Cadogan, and the Hon. Mildred Sturt, third daughter of Lord Alington.

Also between Mr. Sydney T. B. Lawford, 7th Royal Fusiliers, and Lilian Maud, second daughter of the Rev. Charles W. Cass, of 58, Cadogan-place.

Also between John Martin Longe (agent for Colonel Gascoigne's Parlington estate, Yorkshire), second son of the Rev. John Longe, Sternfield Rectory, Saxmundham, Suffolk, and Mary Eleonora Long, only daughter of the late Major Charles Poore Long, 14th Foot, second son of the late Mr. William Long, of Hurt's Hall, Saxmundham.

Also between Mr. W. H. Montagu Leeds, eldest son of Captain W. Montagu Leeds, of East Sheen, Surrey, and grandson of the late Sir Joseph Edward Leeds, Bart., of Croxton Park, Cambridgeshire, and Miss Fyfe-Jamieson, elder daughter of the late Mr. J. Fyfe-Jamieson, of 9, Queen's-gate.

Also between Mr. R. C. Swan, of Solberge Hall, Northallerton, M. F. H. Sinnington, grandson of the late Mr. Nathaniel Clayton, of Lincoln, and Mildred Mary, second daughter of Mr. George W. Elliot, of Scruton Hall, Bedale, M.P. for the Richmond Division of Yorkshire.

The marriage of Mr. Arthur Stanley Wilson and Miss Filmer will take place at St. Peter's Church, Eaton-square, on Wednesday, the 24th inst.

The marriage of Mr. Philip Perceval and Miss Silvia Heseltine will take place at St. Paul's, Knightsbridge, on Thursday, the 18th inst., at half-past two o'clock.

The marriage arranged between Mr. Harry Officer Blackwood, of 78, Cadogan-square, and Isla Jessie, second daughter of Mr. McKenzie, of Newbie and Fawley Court, Bucks, will take place at Fawley Church on Tuesday, the 23rd inst.

The marriage of Mr. Frederick Richard Trench Gascoigne and Miss Laura Gwendolen Douglas Galton will take place on Tuesday, the 16th inst., at St. Peter's Church, Eaton-square.

The marriage arranged between Captain N. D. Findlay, R.A., and Miss Alma Lloyd will take

place at St. Paul's, Knightsbridge, on Wednesday, February 17, at half-past two.

The marriage of Mr. Hugh Peel, eldest son of Mr. Edmund Peel of Brynypys, and Miss Rowley-Conwy, only daughter of Captain Rowley-Conwy, of Bodrhyddan, will take place from Wynnstay at Ruabon Church on Thursday, February 25.

The marriage of Miss Jane Cobden, third daughter of the late Richard Cobden, with Mr. Fisher Unwin, was celebrated on Tuesday afternoon at the village of Heyshot, the birthplace of her father, near Midhurst. Owing to the recent death of Miss Margaret Cobden, the wedding party was confined to the immediate friends of both families. The bride was given away by Mr. T. B. Potter, M.P., the officiating clergymen being the Rev. Arthur Sinclair Brooke, rector of Slingsby, Yorkshire, and the Rev. Thomas Hooper, rector of Heyshot.

Mr. Reginald Bailey, second son of the late Mr. Edward Bailey, of Springfield, Streatham, was married to Miss Grace Grierson, second daughter of the late Mr. James Grierson, at St. Barnabas Church, Addison road, on Tuesday week. The bride wore a Princess dress of ivory satin merveilleux, the petticoat being festooned with chiffon, and caught with sprays of orange blossom; the Watteau train fell from the shoulders, and was ornamented with lace and chiffon; the high-waisted Empire bodice had a chemisette and high Medici collar of lace. Her tulle veil, which reached to the edge of the train, was fastened by a diamond star, the gift of the bridegroom; and she wore a chatelaine of varied bridal flowers. Her eight attendant bridesmaids were attired in trained Empire costumes of cream corduroy velveteen, trimmed back and front with chiffon; deep amber-coloured watered silk ribbons crossed in front round the waist, tying in a bow at the back and falling with long ends to the edge of the train; and their large cream felt hats were ornamented with bows of amber ribbon. They wore pearl and lapis brooches, the gift of the bridegroom, and carried chatelaine bouquets of daffodils, also his gift. The ceremony was performed by the Rev. G. S. Streetfield, M.A., vicar of Emmanuel Church, Streatham, assisted by the Rev. Frank Smith, M.A., of St. Barnabas Church, the bride being given away by her eldest brother, Mr. William Wylie Grierson. Mr. Leonard Bailey, brother of the bridegroom, acted as best man. A large reception was afterwards held by Mrs. Grierson at her residence in Holland Villas-road, and the newly-married pair left later to spend the honeymoon in Devonshire and Cornwall. The bride went away in a Princess dress of vieux-rose cloth and velvet, with large velvet hat and feathers to match, and bear boa and muff.

The marriage was celebrated on Dec. 22, at St. Mark's Church, Bangalore, of Captain Cartwright, of the 2nd P.W.O. Yorkshire Regiment, and Miss Plumer, daughter of Mr. C. G. Plumer, retired Madras Civil Service, and of late Chief Judge of the Mysore Chief Court. The bridal dress consisted of a bodice and train of white Irish poplin, satin petticoat draped with old Brussels lace, and a plain long tulle veil caught up with sprays of orange blossom. The bridesmaid's dress was of soft white silk, trimmed with lace; a transparent white hat trimmed with feathers. The bouquets (the gift of the bridegroom) were of red, white, and green flowers, the colours of the 2nd P.W.O. Yorkshire Regiment, with streamers to match. The service was choral. The service was intoned by the Rev. Acheson Williams, M.A., the incumbent of St. Mark's. After signing the register, Captain and Mrs. Arkwright drove to the Officers' Mess of the 2nd P.W.O. Yorkshire Regiment, where Colonel Oakes and the officers of the regiment received the newly-married pair and the wedding guests. The bride and bridegroom left Bangalore later for Devarai Droog, at which place they spent the honeymoon.

The marriage of Mr. Charles Bury Collins, Royal Engineers, son of Dr. Collins, Indian Medical Service (Bengal), retired, with Etheldred, only daughter of the late Mr. George Foster St. Barbe, of Lymington, Hants, was celebrated in St. Mary Abbott's Church, Kensington, on Thursday week. The bride, who was given away by her brother, Mr. H. St. Barbe, wore a dress of rich white duchesse satin, tastefully trimmed with embroidered lace. Her Court train was of brocade, over 100 years old. She wore a spray of orange blossoms in her hair, and a tulle veil, fastened by diamond ornaments, and carried a choice bouquet of white exotics, the gift of the bridegroom. She was attended by two bridesmaids, wearing brown Empire dresses, with sashes of pink brocade, and hats to match, trimmed with ostrich feather tips and pale pink roses. They carried bouquets of white lilac and

roses, which, with diamond double heart brooches, were the bridegroom's gift. The officiating clergy were the Rev. E. H. Elers, vicar of Boldre in the New Forest, and the Rev. G. S. Pownall, M.A. Later in the afternoon Mr. and Mrs. Charles Bury Collins left for Devonshire. The bride went away in a costume of fawn and black-striped corduroy, with an Empire sash; black hat, ornamented with violets, and long cloth cape, trimmed with beaver.

The marriage of Captain Oswald J. Daniell, the Queen's Own Royal West Kent Regiment, younger son of the late Mr. Edward T. Daniell, of Little Berkhamstead, Herts, with Miss May Frances Drummond Adams, eldest daughter of Mr. Francis Adams, of Llyfnant, Cheltenham, and Trinity Gardens, Folkestone, took place on Monday week in Folkestone Parish Church. The bride wore a dress of white corded silk, with petticoat of brocade, the train being trimmed with some rare old lace, her mother's gift. She wore real orange blossoms in her hair, and a tulle veil, fastened by a diamond star, the gift of the bridegroom's mother. Her other ornaments were pearls and diamonds, and her lovely bouquet was the gift of the best man. The bridesmaids were dressed in pale pink Surah and flowered chiffon, and wore sprays of pink May (in reference to the bride's name) in the hair, with pink tulle veils. Each wore a flat gold bangle, bearing the initial "M" in pearls, and carried a bouquet of pink carnations and exotics, both given by the bridegroom. The Rev. Arthur Hislop Drummond, M.A., vicar of Boyn Hill, Maidenhead, and the Rev. Walsingham Gresley, M.A., rector of Dursley, both uncles of the bride, performed the ceremony. The bride and bridegroom subsequently left for Hastings, on a tour of visits. The bride travelled in a brown tweed tailor-made costume, with brown felt hat.

On January 21, at St. Mary Abbott's, Kensington, Mr. William Deverell, Leeson-park, Dublin, was married to Ada, only daughter of Edward Statter Carr, Esq., Redcliffe-gardens, S.W. The service was fully choral, the Hon. and Rev. E. Carr Glyn officiating. The bride was given away by her father, and Mr. Robert Deverell was best man for his brother. The bride's dress was of thick ivory silk, richly trimmed with Brussels lace, with full Court train falling from one shoulder; veil of Brussels lace and diamond ornaments. Her train was carried by two children—Miss Dorothy Wallace, who wore a frock of white satin, made after the picture by Miss M. Goodman, "Want to see the Wheels go Round," with yoke of Brussels lace and coil bonnet; and Master Gerald Kiddle, whose costume was in two shades of vieux-rose cloth and velvet—the niece and nephew of the bridegroom. The two bridesmaids wore costumes of cream corduroy, trimmed with two shades of vieux rose chiffon and velvet; each wore a gold and pearl brooch of shamrocks, the gift of the bridegroom, as were also their bouquets of tan roses. After the ceremony a reception was held at Redcliffe-gardens, and subsequently Mr. and Mrs. William Deverell left *en route* for Paris, the bride travelling in a charming costume of slate cloth, trimmed with feather bordering, with mantle and hat to match.

The marriage of Mr. Somervell of Sorn, M.P. for the Ayr Burghs, to Miss Kathleen Emilie, eldest daughter of Maclean of Lochbuie, was celebrated, in the presence of a fashionable assemblage, in St. Giles's Cathedral, Edinburgh, on the 21st ult. The officiating clergy were the Rev. George Jones, assisted by the Rev. R. Ritchie and the Rev. C. Begg. The bride, who was given away by her father, was beautifully attired in a rich poul de soie, draped with lovely Brussels lace, trimmed with orange blossom and white heather; she wore a tiara of diamonds in her hair; her other ornaments included a diamond star and crescent. The bride's train was carried by her two brothers, both of whom were dressed in full Highland costume. The bridesmaids were the Misses Mabel and Edith MacLaine (sisters of the bride), Miss Emily Campbell (cousin of the bride), Miss Constance Middleton (niece of the bridegroom), Miss Annie Gregerson, and Miss Esther McLaren. The dresses were of handsome pale pink Bengaline, trimmed with beaver and brocade; they wore white three-cornered hats, trimmed with pink velvet, and carried bouquets composed of lovely pink and white flowers (the gift of the bridegroom), as also gold bar brooches bearing his crest. The bridegroom was attended by his best man, Mr. George Henster, of Johnstone Castle. After the ceremony Lochbuie and Mrs. MacLaine received the guests at the Alexandra Hotel, Princes-street.

On Jan. 14, at St. Mary Magdalen's Church, Brighton, a marriage was celebrated between Mr. J. E. Rogerson, M.F.H. North Durham, elder son of Mr. J. Rogerson, Croxdale Hall, Durham, and Frances Mary, youngest daughter of the late Mr. Pierce Creagh, of Mount Elva, co. Clare, and of Mrs. Creagh, Brunswick-place, Brighton. The marriage ceremony was performed by the Very Rev. Canon Moore, assisted by the Rev. Cowley Clarke. The bridal gown was of the richest white satin brocade, made *à la* Empire, the long train being trimmed with pearl embroidery; her veil was fastened with large diamond stars, the gifts of Mr. Rogerson, sen., and the bridegroom. She carried a shower bouquet of white orchids and lily of the valley. The four bridesmaids' costumes were of pink gros grain, bodices with coat-tail basques, and Directoire belts in front. The headdresses were wreaths of pink feather trimming, with plumes of ostrich tips, and long tulle veils, fastened at the waist with feather plumes. They wore diamond swallow brooches, and carried shower bouquets of green and pink orchids, the gifts of the bridegroom. A largely attended reception was held after the ceremony at 28, Brunswick-place, and the bride and bridegroom left in the afternoon for Paris, *en route* for the Riviera. The travelling-costume was of fawn corduroy cloth, trimmed with green velvet, skunk, and gold embroidery and hat to match.

The marriage of Mr. Francis O'Shaughnessy Belli Reade with Miss Caroline Mary Bright, daughter of Mr. and Mrs. Tyndall Bright, of Briarley, Aigburth, Liverpool, was solemnised on the 21st ult., at St. Jude's Church, South Kensington. The bride's dress was of rich white brocade, with a long train from the shoulders, turned back at the corner with a large spray of orange blossoms, the front of the petticoat being edged with a deep fringe of the same flowers. She wore a small wreath and a tulle veil, fastened by a diamond butterfly, the gift of the bridegroom, and a diamond star, a present from her grandmother. Her other jewels included a diamond and pearl spray and a diamond and sapphire bracelet. She carried a shower bouquet of the choicest white orchids. The five bridesmaids were dressed in pale pink silk, with trimmings of velvet and rich embroidery, and black hats, trimmed with pink velvet, and plumed with pink ostrich feathers. They wore pearl and coral rings, and carried bouquets of pink roses and lilies of the valley, the gifts of the bridegroom. Mrs. Tyndall Bright, mother of the bride, was elegantly dressed in dark green velvet, trimmed with sable tails, and bonnet *en suite*. Mrs. H. V. Story was in mouse brown Bengaline, with bodice draped with blue silk and coat of velvet; Mrs. Reade wore a costume of shaded blue cloth, with waistcoat of gold embroidery and bonnet *en suite*; and the Hon. Mabel Manners-Sutton was in red, with bonnet to correspond. The Rev. W. Walker performed the marriage rite, the Rev. Canon Beaumont and Mr. Tollifer being unable to officiate owing to illness. Mr. Tyndall Bright gave his daughter away. The reception was held at Bailey's Hotel, Gloucester-road, where a large and fashionable company assembled. Subsequently the bride and bridegroom started to spend the early days of the honeymoon in the South of England. The bride travelled in a dark heliotrope and fawn diagonal striped material, with a demi-trained skirt edged with a band of castor velvet and beaver fur; the long coat bodice had an oriental centre-piece, with velvet waistcoat crossing at the waist edge with beaver; Ravenswood hat with heliotrope crown trimmed with feather tips, and edged with beaver; muff to correspond.

The marriage of Miss Maude Cumming, eldest daughter of Mr. William Cumming, of Woorigoleen, Toorak, with Mr. James Anthony Lawson, of Melbourne, youngest son of the late Right Hon. Mr. Justice Lawson, of Clontra, co. Dublin, Privy Councillor, took place quietly, at Mount Fyans, the country residence of the bride's father, on the 25th December. The bride wore a travelling-costume of fawn corduroy, the bodice having a white and gold embroidered waistcoat. Immediately after the ceremony Mr. and Mrs. Lawson left for Camperdown, *en route* for Melbourne. The wedding presents were numerous and costly, a number being sent from England and Ireland from relations and friends not arriving in time for the wedding.

A pleasant ball was given at the Hotel du Cap, Antibes, on the 12th ult., which, in addition to the large number of guests now staying at the hotel, a great many visitors joined from Cannes and Nice. An excellent local string band kept the dancing going from nine o'clock until about three in the morning, when

the guests departed in all the splendours of coloured fires, rockets, &c. The handsome saloons were charmingly decorated with festoons of olive and all kinds of flowers now blooming at the Antibes in the open air—roses, jonquils, narcissus and arums, &c., the hangings and tablecloths studded with roses and violets, immense specimen palms filling the corners of the hall and dancing-rooms, and the entrances to the grounds were adorned with Chinese lanterns. The bad weather which unfortunately set in prevented the officers of the French Fleet, now lying in the harbour, from joining the ball, but the Army was well represented, and perhaps it was lucky that the naval dancers did not appear, as they might have had some difficulty in finding partners, the gentlemen preponderating over the lady guests. There were a great many pretty women and smart dresses. Amongst the English guests were Mr. and Mrs. Grant Allen (Mrs. Allen in a charming blue Arabian dress, worked with gold), the Rev. and Mrs. Haweis, Professor Henslow and the Misses Yeo (in white satin dresses), Dr. and Miss Bird, the Rev. and Mrs. Glazebrook (Master of Clifton), Dr. Beattie, Mr. Birenham, Mrs. Fothergill (whose picturesque dress in delicate mauve, with bold touch of a bouquet of crimson roses on the corsage, was much admired), Mrs. and Miss Wayre, and several pretty French demoiselles in simple and graceful toilettes. M. Izard, the acting Maire of Nice, was also present.

An enjoyable children's party was given by Mr. D. Ford Goddard, the Mayor of Ipswich. A juvenile fancy ball is a unique experience at Ipswich. It was held in the municipal buildings, and by five o'clock the Town Hall presented a brilliant aspect. The little guests were received by the Mayor and Mayoress. Plenty of amusement had been provided. Professor Clarence sustained his reputation as a proficient conjurer, and Mdma. Cordozo Clarence showed how wonderfully doves could be trained to ride bicycles, turn a mill, and other marvellous tricks; Mr. Frank Bertram played on the hand-bells, and Punch and Judy was a never-failing source of interest. There was a merry Sir Roger de Coverley to Miss Poole's playing. At half-past eight, amid ringing cheers for the Mayor and the Mayoress, the gay company dispersed. The fancy costumes were varied, and most exquisitely got up. Master Stuart Paul won all hearts as John Bull, and his white top hat was always *en evidence*. His brother Hugh was a miniature prototype of Nelson as a boy, and his sister wore the robes of a Doctor of Music, the University gown of white brocaded silk adorned with red, and academic hat. One of the most fascinating characters in the room was Master Stanford Elkington, a Page in the time of Charles I.; he was arrayed in a white satin Stuart costume, the cloak lined with yellow satin; the slippers also satin, and the large hat, with its ostrich plumes, a little gilt sword making a very complete whole. His sister Eva, as a dainty little French Fishwife, was arrayed in a striped petticoat, with scarlet, and the aureole cap; and Miss Hattie Elkington was a piquante Red Riding Hood, as also Miss Mollie Heigham, and others. Master Charlie Bisshopp's was an original dress—a Canary, robed in bright yellow, with brown legs and movable tail, the head of the bird serving as a cap. Master John Heigham excited much interest as his Great-great Grandfather, Mr. Pell Heigham, 1740, wearing white silk stockings and satin breeches; shoes with paste buckles, a white satin, long, full-skirted coat, yellow satin waistcoat, lace stock and ruffles. Master Robert E. Gamman, as a Venetian Gondolier, had selected a blue plush jacket, trimmed with silver lace, and deep gauntlet cuffs; knee breeches and silk stockings. One of the best peasant garbs was that worn by Miss A. Maud Goddard, a Swiss costume, brought from the country. Master Jackaman, as a Neapolitan Street Singer, had chosen bright colourings for the Italian costume, and displayed a mandolin, strung with ribbons. The children numbered over 200, and the flower costumes were certainly in the majority.

While dissension obtains among the subscribers to the Oxford memorial of Cardinal Newman, the London memorial, "Newman House," in Kennington-road, is progressing apace. Two new clubs for working men and boys have been opened in Westminster-bridge-road.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Feb. 6, 13, 20, and 27.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 3.

(JANUARY, 1891.)

1. S	URCOU	F
2. O	B	I
3. U	PA	S
4. P	REAC	H

Solutions have been received from Garbir, Dunston, The Griffin, Hadji, Molly, White Hat, Erica, E.A.F., and Chameleon.

DOUBLE ACROSTIC, No. 1.

(FEBRUARY, 1892.)

PROEM.

Here you find in mimic fray
Pleasantly passes the sunny day.

1.

Useful if depressed or weak.

2.

In an early stage of existence seek.

3.

An animal this in the far East known.

4.

Quite near is found you will surely own.

5.

Rarely if ever with pleasure paid.

6.

Far from a lucrative woman's trade.

LAST WEEK'S ACROSTIC.

The poem should have read as follows:—

If one is found within it maybe
The others you may chance to see.

CHIT CHAT.

Almost all the arrangements are completed for the visit of the Queen to Hyères. At Windsor the servants of the Royal Household have nearly finished the arduous duties that devolve upon them, and by the end of the week the greater part of the furniture which Her Majesty always takes with her on these annual trips for her own personal use, will be on its way to the Riviera. Her Majesty will take with her four broughams and eight horses from the Royal stables at Windsor. At Hyères the hotels which Her Majesty will occupy are in the hands of the decorators, and will be ready for the Queen some days before her arrival. It is a singular fact that the London market depends upon the gardens in the neighbourhood of Hyères for the first supply of spring flowers. Yet, so it is; and even now large consignments of flowers (and there are eighteen different kinds of beautiful exotics which bloom earlier there in the open air than at Cannes) are being daily sent to England. The neighbourhood where the hotels are situated—Costebelle—is entrancingly rural. The sanitation assumes its simplest forms, but all the arrangements in this respect are being overhauled prior to the Queen's visit.

Ever since Princess Louise of Wales married the Duke of Fife there has been a persistent rumour that the Prince of Wales contemplated an alliance between his second daughter, Princess Maud, and Lord Chelsea, eldest son of Lord Cadogan. This rumour is dispelled by the announcement that Lord Chelsea is engaged to Miss Sturt, Lord Alington's daughter.

In the list of salaries paid to Governors of British Colonies Canada and Victoria stand first with £10,000 a year each. Last in order are the Virgin Islands £340, and St. Helena, Montserrat, and Turk's Island, £500 a year each. The descent from the highest to the lowest of these extremes is gradual. The Cape of Good Hope figures for £9,000, New South Wales £7,000, Jamaica and British Guiana £6,000 each, and Queensland, South Australia, Tasmania, New Zealand, Mauritius, Gibraltar, Malta, and Trinidad £5,000 a year each. The Governors of Sierra Leone and Lagos, which, on account of climate, are not in all eyes very tempting appointments, get £2,500 a year each.

The restoration of Peterborough Cathedral, which has been in progress for the past ten years, is now rapidly approaching completion. The workmen have finished off the first set of stalls on the south side of the choir, and so much progress has been made that service will be resumed beneath the lantern in about a week or fortnight. The altar will be placed as far back as the new pavement will permit, and the workmen will continue their work behind it. The new marble mosaic pavement, too, is nearly finished. The designers, Italian artists, are now engaged on the second elevation eastward. The development of the pattern, as it progresses, shows a fine conception of design and colouring.

Mr. Pyne, an English engineer, resident at Cabul, in the service of the Ameer, tells a good story about his Highness and the Russians. Mr. Pyne is stated to have been told by the Ameer himself. The Russian Governor of Turkestan sent to the Ameer saying that it was proposed to exercise some 500 artillery and cavalry on the Afghan frontier, and expressing the hope that it would not give rise to apprehensions on the part of his Highness. To this his Highness replied that he had no objection, because, as it happened, he was about to exercise 5,000 cavalry, artillery, and infantry on his side of the frontier at the same place, and there was plenty of room for both. The reply to this, after thanking his Highness, was that another more convenient site had been found for the proposed manoeuvres.

Since 1878 the yearly number of passengers carried in tramway cars in the United Kingdom has increased from 146,000,000 to nearly 566,000,000. There were only 289 miles of tramway line open in all the United Kingdom in 1878. There are now 936 miles open. Of this length of tramway line about 256 miles are under local authorities, the rest belonging to private companies. Detailed information on this subject is contained in a Parliamentary return on tramways issued last Thursday week.

It is proposed to construct a facsimile of the vessel in which Columbus discovered the New World, and man it with Spanish sailors in fifteenth century costumes, for the great Columbian Exhibition. The vessel will, it is hoped, be ready in time for the Naval review in October at New York. The *Santa Maria*, in which Columbus himself sailed, was a four-masted galley of 90ft. keel, with two square rigged masts and two others having lateen sails. She was decked from stem to stern, and had a raised poop 26ft. long. The *Pinta* and *Nina*, her consorts, were smaller undecked caravels for exploring the coasts. Land (San Salvador?) was first described by Rodrigo de Yrriana, a sailor of the *Nina*, about two a.m., on Friday, October 12, 1492.

The U.S. National Museum prints a paper, by Mr. Frederic A. Lucas, on animals recently extinct or threatened with extermination, as represented in the Museum's collections. In each case the cause of destruction is noted. Mr. Lucas finds that in nearly every instance the cause is "reckless slaughter by man." As an instance of the way in which animals may be destroyed, he refers in the introduction to peccaries. In 1885 these little animals were so abundant in several counties of Texas that their well-worn tails were everywhere to be seen, while their favourite haunts could be readily picked out by the peculiar musky odour characteristic of the creatures. Shortly after that date, hog-skin goods being in favour, a price of fifty cents each was offered for peccary hides, with the result that by 1890 the peccaries were practically exterminated.

The receipts on account of revenue from the 1st of April, 1891, when there was a balance of £6,370,887, to January 30, 1892, were £70,683,476, against £72,370,122 in the corresponding period of the preceding financial year, which began with a balance of £5,220,261. The net expenditure was £74,792,997, against £72,187,749 to the same date in the previous year. The Treasury balances on January 30, 1892, amounted to £1,294,612, and at the same date in 1891 to £5,542,370.

In illustration of the late Cardinal Manning's liberality, Mr. Wilfred Meynell relates in the *Contemporary Review* a striking anecdote. At the period when Father Curci had been expelled by the Jesuits, and was even out of Papal favour, the Cardinal one day "unbosomed himself" to Mr. Meynell, and said, "I have put my purse at his disposal in his necessities, and I tell you this, that you may tell it when I am gone"—a phrase (adds Mr. Meynell) which he not unfrequently used, and which I have regarded as an obligation in cases where, otherwise, my pen would run through passages. "They would burn him in

The annual meeting of proprietors of the London and County Bank was held on Thursday at Cannon-street Hotel, under the presidency of Mr. W. M'Kewan. The directors, in submitting the balance-sheet for the half-year ended December 31 last, reported that after paying interest to customers and all charges, making provision for bad and doubtful debts, and allowing £50,682 for rebate on bills not yet due, the net profits amount to £217,239. This sum added to £24,220, the balance brought forward from last account, produced a total of £201,459. The Board recommended the payment of a dividend of 11 per cent. for the half-year, which would absorb £220,000. This would leave a balance of £81,459 to be carried forward to profit and loss new account. The proposed dividend, added to that paid to June 30, would make 22 per cent. for the year 1891.

Two ladies have been admitted by the Bishop of Bedford, who will work in the parish of Stoke Newington as parochial associates. They were admitted to office in the chapel of the Deaconess Home at Hackney, and are appointed to work under the direction of the parish priest. There have always been associates who rendered general aid to the deaconesses in their work. There will now be "community associates," who are in very close communion with the deaconesses, but do not desire to become deaconesses, and who cannot devote themselves entirely to the work of the Church. And there will be "parochial associates," who will work under the direction of their parish priests. For the two latter orders an appropriate dress is provided.

The late Duke of Devonshire was a great judge of port wine, and not a little proud of his cellar. One of his best "wine stories" was told in connection with the late Bishop of London. The bishop professed to have a keen palate, and dining at Chatsworth one night, drank the Duke's "thirty-four" with a certain amount of relish, but with a tendency to carp at its merits. On the following evening another bottle of port was set before his Lordship, and he drank it off with great gusto. Then the Duke asked him how he liked it, and he said—"Capital, an older wine than we drank last night, and much finer." "Really," said the Duke, "you are a wonderful judge. That wine is older than the wine we drank last night by one day." Of course, it was the same vintage and the same wine.

A discussion is taking place across the Scotch borderland as to how many people there are living who have talked or walked, or done both, with Sir Walter Scott. It has been alleged by one "authority" in the matter that the Queen is the single living person who has conversed with the first owner of Abbotsford; but this statement has been contradicted by several other "authorities," one of whom says that there is still an aged bookseller in Edinburgh who has had many a talk with Sir Walter in his time. It seems, indeed, very probable that a certain number of people are yet living who knew Sir Walter Scott. He died in 1832, the year of the passing of the first Reform Bill, exactly sixty years ago. Surely, then, there should be among the ranks of *literati* a few who still retain memories of the author of *Marmion*.

The Zoological Gardens have just been enriched by the arrival of a considerable flock of apteryx—that remarkable wingless bird from New Zealand. They have been placed in the Cassowaries' House, which is, zoologically speaking, a very suitable place for them. The apteryx belongs to the same great family as the cassowary and emu. The apteryx used to be considered rather a rare bird, but it seems to be more commonly got now than formerly. Being so defenceless and small, it is remarkable that it should have persisted so long; but in New Zealand it had and has a fairly easy time of it, for there are no mammals in that country to hunt down and destroy the kiwi, and, as it is nocturnal in its habits, it does not fall a victim to hawks. Its colossal and extinct relative the moa was extirpated by the Maoris, who, fortunately for us, probably scorned such small game as the kiwi, in comparison to the great moa, which furnished them with meat, clothing, and weapons.

Sir Charles Gavan Duffy tells a story of Carlyle which presents the Chelsea philosopher in a somewhat novel light. During the latter's tour in Ireland Sir Charles (then Mr.) Duffy was travelling with him by coach towards Sligo, and it happened that among their fellow-passengers were a young couple on a honeymoon trip. The bride was a pleasing person, and Carlyle courteously talked to her about sight-seeing and the pleasures of travelling, mounting at times to higher themes, like a man who never had a care. When the vehicle stopped at a roadside station, Carlyle being engaged in a conference with the guard, the bride, whom Mr. Duffy happened to know, immediately exclaimed, "Who is that twaddling old Scotchman who allows no one to utter a word but himself." Ticked by this illustration of the folly of scattering pearls in unsuitable places, the narrator involuntarily burst into laughter. In the evening Carlyle asked the cause, and his companion told him, expecting him to be amused. "But philosophers, I suppose," said Sir Charles, "don't like to be laughed at by young brides, for he was as much disconcerted by the incident as a beau of four-and-twenty."

Rome," he added, smiling, "if they could; and they would burn me too." Another little story told by the same authority illustrates not the liberality of the Cardinal, but his habit, for all his tact, of going straight to the mark. "I have been," said the Prince of Wales to him one day, "doing something you would not approve this afternoon—voting for the Marriage with the Deceased Wife's Sister Bill." "I know you have, sir," said the Cardinal, not apologetically. "You disapprove that very much?" asked the Prince in appealing tones. "I do, sir," was the straight reply.

The Empress Frederick recently presented several memorials of her husband to the Hohenzollern Museum. Among them is a large card adorned with artificial flowers, in which the late Emperor's favourite flower, the violet, is conspicuous, round the words "Cast all thy cares upon Him, for He careth for thee." The card is accompanied by an autograph letter, with a mourning border, from the late Empress Augusta, running thus: "My beloved Fritz,—Instead of the usual Easter egg this card is sent to you by your devoted mother.—Easter, 1888." There are also the laurel wreath which Queen Victoria gave to her son-in-law after the Franco-German war, and a little card, with the words, in the Queen's own handwriting, "For dear Fritz." The collection also includes a crown of thorns brought by the Emperor from the Holy Land in 1869.

It is reported that the two largest of the friendly societies are preparing rival schemes to that of Mr. Chamberlain for providing old age pensions. The scheme of the Manchester Unity of Oddfellows—a society with 673,073 benefit members—is being prepared by Mr. Reuben Watson, the experienced actuary of the Order. It is stated that the Manchester Unity hope to be able to provide a superannuation benefit of 5s. a week over sixty-five to members who join early in life, say from eighteen to twenty-four, for an additional payment of 6d. per month. The contribution appears almost impossibly small, but Mr. Watson is very confident that his figures are on a sound actuarial basis. The explanation is that the society has already very heavy sick benefits to pay to members over sixty-five years of age, in some districts where the occupations are unhealthy and the condition of life not of the best already amounting to 5s. per week, and as it is proposed that sick pay shall cease on reaching the pension age, there will not be a very serious augmentation of the liabilities of the Order. The scheme will see the light at the next meeting of the annual Movable Committee at Derby. The Ancient Order of Foresters is also engaged on the preparation of a similar scheme, which we believe will follow on much the same lines. The existing provision made by the Friendly Societies has been a comparative failure, but it is believed that in the light of the interest which has been aroused in the subject by Mr. Chamberlain's proposals, these schemes will meet with a much better reception at the hands of members, and there is every probability of their success.

The Countess of Aberdeen suggests that some portion of the money subscribed for a marriage present for the Princess May of Teck should be expended on a gift as a memorial of the late Duke of Clarence. This, she says, might take the form of a pendant composed of a beautifully-painted miniature of the Duke in a setting of diamonds as exquisite as could be devised.

It is understood that a meeting of the Cathedral Chapter for the selection of three names as candidates for the Archbishopric of Westminster is to take place on Tuesday next, at the Pro-Cathedral at Kensington. On the following day the Bishops will meet at the late Cardinal's house to add their remarks before sending up this list to Rome.

It seems that a new star has suddenly appeared in the constellation Aurigæ, in the Milky Way. It was searched for at the Royal Observatory, Greenwich, on Monday night, and in the position indicated a body answering to the description was found. This star, the existence of which was not shown in the charts or catalogues, differed somewhat in aspect from the other stars in the field, being slightly fuzzy, and its light not so piercing. A photograph was taken of the region, with five minutes' exposure. The star's position is approximately—Right Ascension 5h. 23m. 4., and Declination + 30° 21', and its magnitude about 4½ rather brighter than 26 Aurigæ, which it precedes by nearly two degrees.

EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Eppe has provided our breakfast tables with a deliciously flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled—"JAMES EPPE & Co., Homoeopathic Chemists, London."

THE PROGRESS OF MEDICAL ELECTRICITY.

Reprinted from one of the leading Belgian daily newspapers (L'ÉCHO DE BRUXELLES).

No foreigner visiting London will regret to have sacrificed a few moments in examining the imposing building at 52, Oxford-street (corner of Rathbone-place), the seat of a celebrated company known under the name of the Medical Battery Company (Limited), the President of which is Mr. C. B. Harnes, who, struck by the curative qualities of electricity, has persevered for many years past in adopting and perfecting the most ingenious methods and inventions. With an ever-increasing success, he has introduced his Electropathic treatment for almost all the diseases which afflict humanity. He has invented and brought to a high degree of perfection the Electropathic Belt, which is composed of a system of batteries actuated by moisture from the skin. These batteries supply the organism with a continuous and mild current of electricity acting imperceptibly with a great power on the whole of the system. Nervous diseases and general debility, rheumatism, gout, diseases of the liver and kidneys, &c., they have always ameliorated, and often effected the complete recovery of the patient, as has been proved by the numerous letters and testimonials, recommendations of eminent physicians, &c. which this company are constantly receiving.

Besides these Belts of various electric power of all sizes and forms, the extensive rooms of the institution contain all the electric appliances, from the simplest to the most complicated that science has produced, to act by powerful or mild currents according to the requirements of the special diseases submitted to them for treatment. Other rooms are fitted with electric baths, or devoted to massage by hand or machinery, assisted by electric currents; and last, some rooms are set apart for Swedish mechanical exercise for the development of the muscles, the correcting of the defects of the limbs, and the general strengthening of the system. In short, this establishment is the most perfect of its kind existing, and the physicians, electricians, and other officers in attendance can be consulted gratuitously, either personally or by correspondence. The work is admirably conducted by employed nurses of both sexes. Those who visit the Company's Electropathic and Zander Institute will come out of it with the conviction that electricity is not only the least dangerous, but at the same time the most powerful curative agent known. Consultation and advice can be obtained gratuitously, either by personal application or letter. All communications are regarded as strictly private and confidential, and should be addressed to Mr. C. B. Harnes, President of the Medical Battery Company (Limited), 52, Oxford-street, W.

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